TRIA SUNT OMNIA:

OR

A necessary *Narration*, and distinct *Discussion*

OF

FAITH, HOPE and LOVE;

Legible in the *Idea* of the *Book*.

By R. *Mayhew*; M. of the G. *Author* of that *Tract*, which hath this *Title*, The *Death* of *Christ*, the *Death* of *Death*.

1 Cor. 13. 13.

And now abideth Faith, Hope, Love; these three; but the greatest of these is Love.

Litera scripta manet, non ita verba diu:
Litera sculpta manet, non ita scripta diu.

LONDON,

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Alfred Smith Dec. 27, 1917

TO THE SERIOUS and SPIRITUAL READER.

READER.

SOlomon (the *Sage* of *Iſrael*) hath tranſmitted this *Sentiment* of his unto poſterity; *Of making many Books there is no end, and much ſtudy is a wearineſs to the fleſh.* Eccl. 12. 12. But, though there may be a wearineſs (in) well-doing, yet

there ſhould not be a weari-neſs (of) well-doing; for as 'tis *inconſiſtent* with the truth of grace to be weary (of) well-doing, ſo 'tis *incumbent* upon the truly gracious not to be

Gal. 6. 9. weary (in) well-doing. *Let us not be weary in well-doing, for in due ſeaſon we ſhall reap, if we faint not.* There is a *poſſibility*; a *probability*; yea, a *certainty* of

Job 17. 9. *perſevering. The righteous ſhall hold on his way, and he that hath clean hands, ſhall add ſtrength to ſtrength.* Thoſe that have an *imputed*, and *imparted*, or *implanted* righteouſneſs, ſhall certainly *perſevere* in their *ſpirituals*, and *morals*; in their *inward*, and *outward* way; in the

the way of their *Heart*, and in the way of their *Hand*. *The wayes of the Lord are right, and the juſt ſhall walk in them, but the tranſgreſſors ſhall fall therein.* Hoſ. 14.9.

Reader; may not the *Lip*, and the *Pen* offend two wayes; *Negatively*; by not ſpeaking, or writing; as well as *poſitively*, by ſpeaking, or writing? But this may be objected, that I bring *Straw* into *Egypt*, a *Country* abounding with *Corn*; that I draw a *picture* after *Apelles*; that I write an *Iliad* after *Homer*; that I do that which hath long ſince been done by proteſtant *Heroes*; and that there is nothing ſpo-

Ne plus ultra.

Nil dictum, quod non prius dictum.

ken, which was not before ſpoken. My reply (with all humility) follows: 'Tis true, I may (much more than others) *apologize* for my ſelf, being the (*Benjamin* of my Fathers houſe) and ſay, what am I ſo *little*, to appear in an *Eſſay* ſo *great*? What is a *Muſcle-ſhell* to *empty* an *Ocean*? Can my *Line* ſound theſe *Depths*? Here is *Faith*, which hath the *perſon* of *Chriſt* for *Object*; here is *Hope*, which hath *Heaven* for *Object*; here is *Love*, which hath the *perſonal excellency* of *Chriſt* for *Object*. But though my *Line* cannot *ſound* this *Bottom*, may I not let it down? If I cannot appear as a *Cedar* in *Lebanon*,

Lebanon, may I not appear as a *Shrub* in the *Valley*? May I not caſt a *Mite* into the Lords *Treaſury*, if I have no more to caſt? May I not bring a little *Goats hair* that may contribute towards the *erection* of the *Temple*, if I have nothing better to bring? A *Book* may *ſpeak*, when the *Author* (doth) not; when the *Author* (dares) not; when the *Author* (may) not; when the *Author* (is) not. It was the ſaying of an *Emperor*, ſay little to others, but more to thy ſelf. It was alſo the ſaying of a *Monarch*, He that knoweth not how to be *ſilent*, knoweth not how to *ſpeak*. But *ſilence* (when *Truth*

Conrade. Pauca cum aliis; tecum multa.

Qui neſcit tacere, neſcit loqui. Hen. 6.

is *wounded* is a (loud) *Sin*. God ſent the book of *Nature*, before he ſent the book of *Scripture*. God hath two books; the book of his *Works*, and the book of his *Word*; the book of the *Creatures*, and the book of the *Scriptures*: The former, is a very large *Volume*; or rather containeth *many* Volumes; a whole *Library*: The latter, divideth it ſelf into the old, and new *Teſtament*. This, is *Mans* book; but there is *Gods* book; the *ſacred Scripture*, which is the *Book* of *Books*. I would not be guilty of that vanity in *out-bidding* my ſelf, and (if I be not) then I do aſſert with the greateſt *confi-*

dence,

dence, and *innocence*, that I would not appear with *wiſdom* of *Words*, and yet I would not appear without *words of wiſdom*; that I had much rather (with *Luther*) my book ſhould not be *read*, than that Gods book ſhould be left *unread*; yea, than that ſhould not be firſt and laſt, moſt and beſt read.

Reader; I begin to be *weary* of *reading* thoſe books, wherein I find not the NAME OF CHRIST. In (this) *Book*, thou ſhalt find (this) *name*, which is a *name above every name*; *that at this name every knee may bow*; *things in Heaven* (Angels, and the ſpirits of juſt men made perfect;) *things on* Phi. 2. 9, 10.

earth

earth (Saints and Sinners;) *things under the earth* (infernal Spirits.) The *Proconsul* in *Asia* (in the time of *Justin Martyr*) did forbid the *Christians* to read any books that spake of a *Christ*. Is this a wonder? *Peter and John were commanded not to speak at all, nor teach in the name of Jesus.* It is said of one that he had a rare felicity in reading of books; he did (as it were) but turn them over, yet would give an account of all that was considerable in them; he perused books so *speedily*, that one would have thought he had read *nothing*: and yet so *accurately*, that one would have thought he had read

Act. 4 18.

Perkins.

read *all*. *Erasmus* saith, that he learned more from one short page of *Luthers* writing, than from all the great Books of *Thomas Aquinas*. Though more may be learned in reading one *line* of Gods book, than in reading all the *leaves* of Mans book; and (if thou beest spiritual) thou wilt find a *vast* difference in reading the one, and the other; yet (if *Christ* be with thee) thou mayst learn something in reading the book of man. I like (thorough grace) books under a divine *Design*; that are sent into the world for *Truth*, rather than *Triumph*; and for *Verity*, rather than *Victory*. A pretension

ſion to ſatisfie every *Reader*, would be as *ridiculous* as his *Eſſay*, who ſtudied to make a *Veſtment* for the *Moon*, that might *ſuit* her under every *interchange* : And, as *improbable* for *Succeſs*, as his *Enterprize*, who (with a *diſh* of one *Radiſh*) would *ſatisfie* every *pallate*.

Reader, if thou beeſt *curious*, and *critical* unto an *Exceſs*, I deſpair of pleaſing thee, becauſe thou wilt be finding fault, beſides the faults that are to be found : As (therefore) I have not been *writing* in haſte, ſo be not thou *reading* in haſte ; but as one *painted* for an *eternity*, ſo do thou *read* for an *eternity*. It hath been ſaid,

Eternitati pingo. Xeuxis.

THREE

THREE THINGS, ARE ALL THINGS: The *Father* purposing; the *Son* purchasing; the *Spirit* perfecting; here are three things; they are great things; they are (as it were) all things. As the hypostatical union, or *Vnion* of *natures* in *Christ*, is the *Wonder* of *VVonders*, so a *Trinity* in *Unity*, and an *Unity* in *Trinity*, is the *Mystery* of *Mysteries*. That he who was *God*, should be *Man*; that had *Eternity* for his *Mansion*, & his *Measure* should be an *Infant* of a *day old*, is the *wonder* of *wonders*. Thus, a *Trinity* in *Unity*, and an *Unity* in *Trinity*, is the *Mystery* of *Mysteries*. Many of Gods incommunicable properties,

Tria sunt omnia.

1 Tim. 3. 16.

Luke 2. 11.

properties, and works, have (though moſt wickedly) been attributed to falſe Gods; as *Eternity*; *Omnipotency*; *Creation of the world*; *divine providence* &c. But did it ever come into the mind of any *Idolater* to imagine his *God* to be *Three* in *One*? A *Deity* in *Moſes*: *a Duality* in the *Prophets*; a *Trinity* in the *Evangeliſts*, is manifeſted. The *purpoſe* of the *Father*; the *purchaſe* of the *Son*; the *perfection* of the *Spirit*: The *election* of the *Father*; the *Redemption* of the *Son*; the *manifeſtation* of the *Spirit*; here are three things, and they are (as it were) all things.

Deitas in Moiſe; Dualitas in Prophetis; Trinitas in Evangelis, manifeſtatur.

Chriſtian-Reader; the name *Chriſtian*

Chriſtian, hath been ſo *odious*, that it was crime enough to be a *Chriſtian*; yea, to ſay *I am a Chriſtian*, was the way to (cruel) yet (glorious) *Martyrdom*. It was ſaid of old, *they are made, not born Chriſtians*. A Chriſtian doth not *beget* a Chriſtian, becauſe 'tis not *Generation*, but *Regeneration*, that *maketh* a *Chriſtian*. Now (as a Chriſtian of Chriſts making) *I commend thee to God, and the Word of his grace; who is able to do above all ſuper-abundantly*; that thou mayſt meet with the *Jewel* in the *Cabinet*, and with the *Pearl* in the *Field*; but pray for me alſo, that the *bottom* of my dayes, may be the *beſt* of my dayes, and

Chriſtianus ſum.

Fiunt non naſcuntur Chriſtiani.

Non Generatio, ſed Regeneratio.

Acts 20. 32.

Eph. 3. 20.

and my *last works, may be more than my first*: That *I* may go in the *fulness of the blessing of the Gospel of Christ*: That my *Trumpet may not give an uncertain sound*, and that *I* may *live* Sermons, as well as *preach* them: That *I* may be a *wooer*, and *winner* of *Souls* for *Christ*, for he that *winneth souls is wise*: That *I* may have *least* of that *Sin* of which *I* have *most*, and most of that *Grace* of which *I* have *least*: That *I* may *live*, and *dye*, *praying* or *preaching*; live and dye in the *Closet*, or in the *Pulpit*; this will be *additional* unto him, who would (without a *flourish*) *subscribe himself*,

Animarum Procus, & Victor. Prov. 11. 30.

Reader,

Thy *Friend*, and *Servant* for *Jesus* sake,
Richard Mayhew. The

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From *City* thou mayſt unto *Country* flee?
But if for *Sea* thou ſetteſt *ſail*, this craves
That *Heaven* ſaves thee from the *Winds* & *Waves*.
Alexius (the man was ſuch an *Aſs*)
More than a *Monſter* doth a *Looking-Glaſs*
A *Book* did *hate*: On *Cæſar* therefore *look*,
Who *loſt* a *Robe*, that he might *ſave* a *Book*.
For *Money* ſolely *Ariſtippus* looks,
But ſolely *Plato* looked after *Books*.
Books, *Bleſſings* are, and *bleſſed* are the *Books*,
To *bleſſed* Man, that for a *Bleſſing* looks.
The *Bible* is the *Book* of *Books*; 'tis true;
Conſiſting of *old* Teſtament, and *new*;
This *firſtly* read, and *moſtly*; alſo look
In *order* (ſometimes) in this *little* Book.
Well may I ſay when under Heavens *Gale*,
What *Parity* between a *Shrimp* and *Whale*!
No *Parity* between a *ſingle* Sand,
And all the reſt that are upon the *Land*.
What is a *Spark* unto the *Furnace*? yéa,
What is a *Drop* to a tremendous *Sea*?
But obvi'us 'tis unto a *ſeeing* Eye
That there's a far greater *Diſparity*,
Between a *ſinleſs* God, and *ſinful* Man,
Who is a *Wink* of *Life*; his *Dayes* a *Span*:
Man *finite* is, but *infinite* is God,
Who into *Solace* turns a *ſmarting* Rod:

Who

The *Author* to the *Reader*.

VVHo Comforts *Croſſes* make; but alſo can
Make Croſſes *Comforts* unto ſaved *Man*.
Faith, *Hope* and *Love*, the *Subjects* are; too high,
For him that hath a *Film* upon his *eye*:
Ah what's a *Muſcle-ſhell*! can lapſed *Man*,
With this *exhauſt* the bounded *Ocean*?
His *Line's* too ſhort this *Bottom* for to *ſound*;
He lets it down but cannot find the ground:
Come *Reader* now, and *proſpect* take of *mine*;
Then take thine own, for longer may be *thine*.
Faith, *Hope* and *Love*, grand *Graces* are all three,
But *longeſt-liſed* is the *laſt* I ſee.
Faith, *Hope* and *Love*, are lovely *Graces*, which
A *Moment-Man* ſo *rarely* do enrich.
A *Beggar*, yea, a *Bankrupt* is a *Man*;
Worth nothing; *worſe* than nothing if he can
Be without *Faith*, *Hope*, *Love*; grand *Graces* all;
Whoſe *Objects* have been ever ſince the *Fall*,
Chriſt; *Heaven*; *Saints*; theſe of all *Sizes*; and
Of *Sexes* alſo all, at *Sea*, at *Land*.
Ah little *Babe*! it may be thou wilt find
Some *Friends*, though many *Foes* that are unkind:
My *prayer* is, *Friends* care of thee will take,
Both for thine *own*, and for thy *Fathers* ſake.
Now *Reader* come; *take*; *taſte*, and alſo *eat*;
Here is *much* Broath, but here's a *little* meat.
Go *little* Book, and with thee alſo *go*
The greateſt *God*, and *Good*, to *Friend*, and *Foe*.

Halelu-jah.

To

THE Grace of Faith.

Section I. *Of Faith.*

CHAP. I.

Whether there be ſuch a thing as a Goſpel-Faith?

'TIS ſaid, if a *man* hath *loſt* his *Religion*, he may *ſeek* it in *Poland*, and be ſure to find it, or conclude that it is *baniſhed*, yea *vaniſhed* out of the *world*. The *Father* of *Lights*, hath made *England* the *Region* of *Religion*; the *Land* of *Goſhen*; the *Valley* of *Viſion*; yet, if we go to many *places*, and converſe many *perſons*, we ſhall not find a *Goſpel-Faith*, as if it had taken the *wing*, and ſought another *Climate*.

Ens Entium. Deus, eſt colendus.

Some *Philoſophers* could hit upon a (*Being* of *Beings*) ſomewhat like the (firſt)

Commandment: Upon a (*God*) to be worſhipped, ſomewhat like the (ſecond) *Commandment*: They accounted (*Vows* and *Oaths* ſacred) ſomewhat like the (third) *Commandment*: They had ſome (ſuperſtitious *Feaſts*) in reſemblance of the (fourth) *Commandment*: And as for the ſecond Table, Honour *Parents*, *Steal* not; *Whore* not; *Kill* not; *Lye* not; *Covet* not; they could (with open mouth) *declaim* againſt theſe; though the *ſpiritual* part of theſe, was too *ſublime* for them: Now, *Faith* is the grand *Commandment* of the *Goſpel*: *This is his Commandment, that we ſhould believe in the name of his Son Jeſus Chriſt*: But, they were ſo far from finding out this, that they (contemptuouſly) called the Chriſtians, *Believing Ones*; as if their *Faith* had been their *Abſurdity*; whereas *God* calleth all ſuch *abſurd*, that have not *Faith*. *That we may be delivered from unreaſonable* (abſurd, ſo the Greek) *and wicked men, for all men have not Faith.*

1 Joh. 3. 23.

Credentes.

ἀτόπων.

I would now *aſſert* (beyond all modeſt contradiction) that there is ſuch a thing as the *Faith* of the *Goſpel*. *Repent and believe the Goſpel*. *Faith* and *Repentance*,

Mark 1. 15.

tance, they are *Twins* of *Grace*; they lay in the ſame *womb* of *Free-Grace*; And as they lay in the *womb* together, ſo they come into the *world* together: But, as *Eſau* got the *ſtart* of *Jacob*, and came (firſt) into the *world*, ſo *Faith* (as it appears to me) ſeemeth to get the *ſtart* of *Repentance*, and is (firſt) in the *Soul*: *Faith* is (firſt) in *Act*, but *Repentance* is (firſt) in *Sight*. God hath joined *Faith* and *Repentance* together; woe to thoſe who put them aſunder. They who either believe without repenting, or repent without believing, do neither believe, nor repent. That there is the *Faith* of the *Goſpel*, is evident: May *Peter* ſpeak? he was the great *Doctor* of the *Circumciſion*, and a good *Orator*, *That the Gentiles (by my mouth) might hear the word of the Goſpel, and believe.* 'Tis true, if we look (with both eyes) upon moſt *men*, and their *Manners*, we may (eaſily) conclude, that they are *ſtrangers* to this *Faith*; yet there is ſuch a thing as the *Faith* of the *Goſpel*. Phil. 1. 27. May *Paul* (alſo) ſpeak? He was the great *Doctor* of the *Uncircumciſion*, *who ſpake with Tongues more than they all*, and had a great command of *Rhetorick*:

Striving together for the Faith of the Gospel. The words are *metaphorical*, taken from *Wrestlers*, who *strive* for the *Mastery*, or, for the *Crown*; they did put themselves in *hazard* for the *defence* of the *Gospel.*

CHAP. II.

What this Gospel-Faith *is.*

Qui benè distinguit, benè docet.

THIS *connatural* unto *man*, to *out-bid* himself: I would know nothing by my *self* but my *sin*; yet he that *distinguisheth* well, *teacheth* well. I would not take the *wall* of those pious and prudent, laborious and learned *Divines* (*Cedars* of *Lebanon*) that have gone before me upon this Subject, whose *works* praise them in the *Gates*; that *died* in the *Lord*; have *rested* from their *labours*; and whose *works* have *followed* them in a way of *mercy*, though not in a way of *merit*: Nor, would I be *ambitious* (were they *living*) to *go* by their *side*; yet, suffer me to cast in my *mite*; for, great hath been the *Controversie* between *Protestants* and *Papists*; yea, between *Protestants*

Prov. 31. 31.

Rev. 14. 13.

ſtants themſelves, wherein the *Eſſence* of a *Goſpel-Faith* lies. As there is an *hypocritical* or *temporal* Faith, ſo there is a *dogmatical* or *hiſtorical* Faith, as *Divines* call it. There is *Faith*, and there is the *Aſſurance* of Faith; there is the *Faith* of *Affiance*, and there is the *Faith* of *Aſſurance*; there is the (direct) and there is the (reflect) *Act* of *Faith*: I ſhall (therefore) engage (as I am (more) or (leſs) *indulged*, the *Gales* and *Guſts* of the *Spirit*) the (direct) *Act* of *Faith*; the *Faith* of *Affiance*: the *Seed* of *Grace* (which is *incorruptible*, and *durable*) may (for a *time*) lie under *clods* and *clots*: There may be *Grace*, where there is no *Peace*; and *Faith*, where there is no *Aſſurance*: Yea, the *Tenure* of *Grace* and *Peace*, is not (alwaies) the *ſame*; but, as to *Peace*, *God* can (and that in a *moment*) if we *ſin* againſt *him*, turn our *Heaven* upon *Earth*, into a *Hell* upon *Earth*. Luk. 8. 13. Acts 24. 14.

But, what (then) is this (direct) *Act* of *Faith*? what (then) is this *Faith* of *Affiance*? what (then) is this *Goſpel-Faith*? Queſt.

Goſpel-Faith is the Gift of God, and Fruit of the Spirit of God, whereby there is (*upon Goſpel-terms*) *a Reception of Chriſt* Sol.

Jesus the Lord, and a Recumbency upon him (solely) for Salvation.

Def. This *Definition* of the *Faith* of *Affiance*, suggesteth a *reflection* of six things, as considerable *Remarks* and *Ingredients* indispensably necessary, in order to its *Constitution*; its *Pedegree*, its *Object*, its *Essence*, its *Act*, its *Rule*, and its *End*.

1. Its *Pedegree*. *Gospel-Faith* is the *Gift* of *God*, and *Fruit* of the *Spirit* of *God*.

1. *Gospel-Faith* is the *Gift* of *God*. *Faith* is not a *Native*, but a *Donative*. *By grace*

Eph. 2. 8. *ye are saved through Faith, and that not of your selves, it is the gift of God.* Here is the *mercy*, and that is *Salvation*; here is the *motive*, and that is *Grace*; here is the *medium*, and that is *Faith*: By grace ye are saved through Faith; but this Faith is not of your selves, it is the gift of God. Though *Faith* be (in) us, yet it is not (of) us; it is the *gift* of *God*. Lapsed *Man* hath lost his *Freedom* of *Will* to *Good*. This *Man* hath no *Freedom* of *Will* (to that which is truly good) but what is wrought by *Free-Grace*. The two *Poles* will as soon meet, as *Free-Grace*, and *Free-Will*, in the *Justification* of a *Sinner* before *God*. I could readily *Seal* the saying of One, who

who laying his *hand* upon his *breaſt*, ſaid, *Every true Convert hath ſomething (here) that will draw an Argument againſt an Arminian.* As the *Habit* of *Faith*, ſo the *Act* of *Faith*, is the *gift* of *God. Faith* is an (Out-landiſh) *Plant*, and of a (divine) *Extract. Faith* is not a *ſlip* growing in our own *Garden*, but a (heaven-born) *Grace.* What is *freer* than *gift?* Now the *Act*, as well as the *Habit* of *Faith*, is *given. It is given*; yea, (according to the Greek) freely, or graciouſly given) *unto you in the behalf of Chriſt, not (onely) to believe, but (alſo) to ſuffer for his ſake*: That is, 'tis given with all freeneſs *imaginable*; yea, with an *unimaginable* freeneſs; for, 'tis *Grace* (no) way, unleſs it be *free* (every) way.

Dr. *Hill* Firmin's Real Chriſtian. p. 26.

Non Gratia eſt ullo modo, niſi ſit gratuita omni modo.

ἐχαρίσθη. Phil. 1. 29.

2. *Goſpel-Faith* is the *Fruit* of the *Spirit* of *God. Faith*, that's the *Fruit*; the *Spirit*, that's the *Tree. The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith.* Here is *variety*; this, that, and the other *Grace*: Here is (alſo) *rarity*: Here is *Faith* and *Love*, the *top-fruit* of the *Tree. Vices* end in *themſelves*, but *Virtues* abound with *fruit*: 'Tis called the *Fruit* of the

2.

Gal 5. 22.

Spirit, becauſe (originally) from the *Spirit*, as the *Fruit* is from the *Tree*. As all *Light* meets in the *Sun*; as all the *Creatures* met in the *Ark*; as the *Members* meet in the *Body*; as all the *Branches* meet in the *Tree*; and, as all the *Lines* meet in the *Center*, ſo all *Power* meets in the *Spirit*, and *concenters* there. 'Tis (therefore) called the *work of faith with power*. *Power* is as inſeparable an *Adjunct* of the *Spirit*, as the *Light* of the *Sun*, and the *Heat* of the *Fire*; it can no more be *ſevered* from it, than the *Soul* from the *Body*, whilſt a living *Organ*. 'Tis a *Faith* of the *operation* of *God*. 'Tis the *operation* of *God*, becauſe *wrought* by the *Spirit* of *God*. Yea, there is a power *exerted* in the working of this *Faith*, *æquivalent* (unto) and *æquipollent* (with) that *power*, which gave a *Reſurrection* unto *Chriſt Jeſus*. To this the *Apoſtle* ſpeaks, as one acquainted with the *work* of *Faith*, in his own *Soul*. *And what is the ſupereminent, or ſublime magnitude* (ſo the Greek) *of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right*

2 Theſ. 1. 11.

Col. 2. 12.

ὑπερβάλλον μέγεθος. Epheſ. 1. 19, 20. ἐν τοῖς ἐπουρανίοις.

right hand, in the upper heavenlies. Certainly they are under a prodigious *Deception* and *Deluſion*, who ſay they have *believed*, ever ſince they could *remember*. The *Apoſtle* expreſſeth this *power* put forth upon thoſe that *believe*, by a ſix-fold gradation.

'Tis (his) *Power*. *Faith* cannot be *wrought* (in) the *Soul*, nor wrought *out* (for) the *Soul*, by any power *ſhort* of (this) *power*, which is the *power* of *God*, and of the *Spirit* of *God*. It is (his) *power*. 1.

'Tis the *magnitude* of (his) *power*. It is not (onely) *great*, but (alſo) *Greatneſs* of *power*. 2.

'Tis the *ſupereminent*, or *ſublime* magnitude of (his) *power*. 3.

'Tis the *working* of (his) *power*. 4.

'Tis the *working* of (his) *mighty power*. 5.

'Tis the *ſame* power, which gave a *Reſurrection*, and *Aſcenſion* to *Chriſt*. This is the *Gradation*, and 'tis an *evident* one; 'tis an *eminent* one; 'tis an *excellent* one. When they called upon *Spira* to *believe*, he replied, it was as *impoſſible* as to *drink* up the *Sea* at one *draught*: It is (ſaith he) as *poſſible* to *keep* the Moral *Law*, as 6.

to

to *believe*; for 'tis *natural* to *work* for *Life*, but *supernatural* to *believe* for *Life*.

2. Its *Object*. The *Object* of this *Faith*, is the *Person* of *Christ*. The *Person* of *Christ* is the *Object* of this *Gospel-Faith*.

Rom. 3. 26. *That he might be just, and the justifier of him that believeth in Jesus.* But, the Greek thus; That he might be just, and justifying him, who is of the Faith of Jesus: That is, who is of the *number* of those that *renounce* all *confidence* by their own *works*, and believe (onely) in the *Person* of *Christ*, for *Salvation*. 'Tis not the *Light within*, that is the *Object* of *Faith*, as some say. 'Tis not the *Church* that is the *Object* of *Faith*, as others assert with great confidence. 'Tis one thing to *believe* (the) *Church*, and another thing to *believe* (in) the *Church*. The *Church* may be *believed*, but *Christ* must be *believed* in. Neither is the *Pope* (who looks like the *Reuben* of the *God* of this *world*) the *Object* of *Faith*; (though in the *Maryan-days*) the *Sheriff* told one *Carver* at the *Stake*, *Except thou believest in the Pope, thou art damned both Body and Soul.* A *Bishop* (also) told one (in the same days) *If thou believest no more than is in the Scripture, thou*

Clark's Martyr. 147.

Mrs. *Lewis.* 191.

thou art in a damnable condition. God is the proper *Object* of *Repentance*; *Christ* is the proper *Object* of *Faith. Repentance towards God, and Faith towards our Lord Jesus Christ. Christ* is the (mediate) *Object* of *Faith*; *God* is the (ultimate) *Object* of *Faith. Who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God.* This (also) is the *Doctrine* of *Christ: Let not your hearts be troubled, ye believe in God, believe also in me.* Ye believe in *God*, as a *Father*, believe (also) in me as a *Saviour*, as a *Sacrifice*, as a *Satisfier*, as a *Surety*. Acts 20. 21. 1 Pet. 1. 21. Joh. 14. 1.

3. Its *Essence.* Hereby there is a *Reception* of *Christ.* The very *Essence* of *Gospel-Faith* (if I mistake not) lies in *receiving* this *Person* of *Christ*, in all his *Offices.* A *Gift* is *received* by the *Hand. Faith* is the Soul's *Hand. To as many as received him, to them gave he priviledge to become the Sons of God, even to them that believe on his name. Christ* is *received* by *Faith*; and not (onely) received into the *Head*, but (also) received into the *Heart. That Christ may dwell in your hearts by faith.* Thus *Christ* dwelleth by his (Spiritual) *presence*, and by Joh. 1. 12. Eph. 3. 17.

Col. 2. 6. by his (gracious) *Influence*. *As ye therefore have received Christ Jesus the Lord, so walk ye in him.* Here is a *Reception* of *Christ* in all his *Offices*; received Christ Jesus the Lord. These three, *Christ*, *Jesus*, *Lord*, are often put together. *We*

2 Cor. 4. 5. *preach not our selves, but Christ Jesus the Lord.* Thus *Paul* (in his *Benedictions*) useth at least seventeen times these words, 1 *Cor.* 1. 3. *ch.* 15. 23. 2 *Cor.* 1. 1. *ch. ult. ult. Gal.* 1. 1. *ch. ult. ult. Ephes.* 1. 1. *Phil.* 1. 1. *ch. ult. ult. Col.* 1. 1. 1 *Thes.* 1. 1. *ch. ult. ult.* 2 *Thes.* 1. 2. *ch. ult. ult.* 1 *Tim.* 1. 2. 2 *Tim.* 1. 2. *Tit.* 1. 4. This *Reception* makes the *Union*; herein lies the very *Essence* of the *Faith* of the *Gospel*. *Christ* is *received* in all his *Offices*; *Prophetical*, *Sacerdotal* and *Regal*; as the *Churches Prophet*, *Priest* and *Prince*. Of these suffer a distinct discussion.

1. *Christ* is the *Churches Prophet*. The *Church* hath had many *Prophets*, but *Christ* (by way of *Emphasis*, *Eminency* and *Excellency*) was (the) *Prophet*. *Moses* (in Old-Testament times) was the *Cheiftain* of the *Prophets*, leading the (first) *Ranks*. *John* the *Baptist* (in New-Testament times) was (also) the *Cheiftain* of the *Prophets*, leading the (last) *Ranks*.

Ranks. Moſes leads the *Van*, and *John* brings up the *Rear* of the *Prophets*; but, both theſe gave the *wall* to *Chriſt*, as the *Prince* of *Prophets*. Thus *Moſes* did. *Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord God raiſe up unto you of your Brethren, like unto me, him ſhall ye hear in all things, whatſoever he ſhall ſay unto you: And it ſhall come to paſs,* Acts 3. 22, 23. *that every ſoul* (every perſon, whether upon the *Throne*, or upon the *Threſhold*; in his *Robes*, or in his *Raggs*) *that will not hear* (that ſelf-ſame Prophet) *ſhall be deſtroyed from among the people.* But, τὸ προφήτου τὸ ἐκεῖνο. as *Moſes*, ſo *John*, gave the *wall* to *Chriſt*. *John ſeeing Jeſus coming unto* Joh. 1. *him, ſaith, Behold* (*the*) *Lamb of God,* 29, 30. *which taketh away* (*the*) *ſin of the world.* Every word hath its *Emphaſis*, and is *Emphatical*. *Behold* (*the*) *Lamb of God*: *Chriſt* was a *Lamb* in *paſſion*, but a *Lion* in *Reſurrection*; a Lamb *ſuffering* death, but a *Lion* in *riſing* from death; *The Lion of the Tribe of Judah. Behold* (*the*) *Lamb of God, which taketh away* (*the*) *ſin*; the Root, original; and the *Branch*, actual ſin: *which taketh away* (*the*) *ſin of* (*the*) *world.* But, where doth *John* give the *wall* to *Jeſus*? that followeth;

loweth; *This is he of whom I ſaid, after me cometh a man, which is preferred before me, for he was before me.* Though he appears (now) without wordly *grandeur* and *glory*, yet he is incomparably more *excellent* than I am. Well did *Elihu* ſay, *Who teacheth like him?* The words are a divine *Challenge*, *Who teacheth like him?* Bring forth the *Man*; yea, bring forth the *Angel* (if ye can) but ye cannot, that *teacheth* like unto *God*, or *Chriſt*.

Job 36. 22.

2. *Chriſt* is the *Churches Prieſt*. He is a *Prieſt over the Houſe of God*. Of his Prieſtly Office there are two parts; his *Oblation* and *Interceſſion*.

Heb. 10. 21.

1. His *Oblation*. As he was the *Lamb* in *Effigie*, provided for a burnt-offering; ſo He (*through the eternal Spirit*) *offered himſelf without ſpot to God.*

Heb. 9. 14.

2. His *Interceſſion*. *He is able to ſave to the utmoſt, all that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* *Chriſt* is *Interceſſor*, who hath the *Judges* ear.

Heb. 7. 25.

3. *Chriſt* is the *Churches Prince*. *Chriſt* is *King* of *Sion*, *King* of *Saints*, and to be *King* of *Nations*, though the *Kings* of the *Nations* can (hardly) bear this:

Pardon

Pardon this innocent *Digreſſion*; *Come Lord Jeſus, come quickly.* He is *lovely* in all the *adminiſtrations* of his *Regal* Office. *His Commandments are not grievous.* Nothing is difficult to him that loveth. Chriſt's *Laws* are *Lines* drawn in *Love*; yea, *Lines* drawn in *Blood. His yoak is eaſie, and his burden is light.* Chriſt hath on his *Veſture, and on his Thigh, a name written, KING of KINGS,* and *LORD of LORDS.* 1 Joh. 5. 3. *Nihil difficile amanti.* Rev. 19. 15.

Its *Act.* As there is a *Reception* of *Chriſt*, ſo there is a *Recumbancy* upon *Chriſt.* As Chriſt is *received*, ſo he is *rolled*, and *reſted* upon. It is not *Chriſt*, or ſome *others*; not *Chriſt*, and ſome *others*; but, *Chriſt*, and no *other. Faith* in the (vital) *Act* of it, is a *reſting* upon *another. Faith* (in the moſt proper and eſſential *Act* of it) is a *rolling* upon *Chriſt. Commit thy way unto the Lord. Golgnal-Jehovah darkecha*; Roll upon Jehovah thy way; ſo the Hebrew. Caſt thy *Soul*, and all thy *Concerns*, whether for *temporals*, or for *eternals*, upon *Jehovah.* It is with a Soul (in this *Act* of *rolling* and *reſting* upon *Chriſt*) as it was with the four *Lepers*, who ſaid one to another, *Why ſit we here until we die?* 4. Pſa. 37. 5. 2 Kings 7. 3, 4.

If

If we enter into the City, the Famine is there, and we shall die there; and, if we sit still, we die also; now therefore come, and let us fall into the Host of the Syrians; if they save us alive, we shall live, and if they kill us we shall but die. Thus, saith the Soul, when duly and truly awakened; I see an indispensable necessity of
Mark 16. 16. *Faith*; for, *He* (or She) *that believeth not, shall be damned*; but no *Man* (or
Ex puris naturalibus. *Woman*) can from (himself) or (her self) *believe*: If I go to *Moses*, he is *dead*; as *Aaron* died upon Mount *Hor*, so *Moses* died upon Mount *Nebo*. *God* (now speaks, not by a *Servant*, but by a *Son*
Heb. 1. 2. *whom he hath appointed heir of all things and by whom he hath made the world*: If I go to *Moses*, I *die*; and if I *sit still*, I *die*; if I remain in my blood, I am like to bleed to eternal death: *If ye believe*
Joh. 8. 24. *not that I am he, ye shall die in your sins*: Well (saith the Soul) I have but one way left, but this is *Christ*, who is (the)
Joh. 14. 6. *Way*, and (the) *Truth*, and (the) *Life*; the *Way*, without *Error*; the *Truth*, without *Falshood*; the *Life*, without *Death*: I will cast my self into the *hands* of (this) *Christ*; I will cast my self at the *Feet* of (this) *Christ*; if he will *save* me,

I shall

I ſhall not be *damned*; if he will not *ſave* me, I can but be *damned*, though I know not how to bear the thoughts of damnation; I will adventure here; I will live or dye here: I will (in this caſe) do, as the *Queen* did in another; *I will go, and if I periſh, I periſh.* This is a *going* unto *Chriſt*; this *going* (unto) *Chriſt*, is a *believing* (in) *Chriſt*; this is the *direct*, though not the *reflect* Act of *Faith*; this is a *Faith* of *Affiance*, though not a Faith of *Aſſurance*. Now, the *Man*, or the *Woman*, that hath (this) *Faith*, though *He*, or *She*, hath not *Aſſurance*, ſhall not *periſh*; for the *promiſe* is made unto this. *All that the Father giveth me, ſhall come unto me, and he that cometh unto me, I will in no wiſe caſt out.* Herein ye have a twofold *Aſſertion*; the one refers to the Father; and (therein) a twofold *Act* of *Giving*, and of *Drawing*; *All that the Father giveth me ſhall come unto me. Giveth me, chooſeth* in me. *Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him*: ſhall *come* unto me; ſhall *believe* in me; *going*, or *coming* (unto) *Chriſt*, is *believing* (in) *Chriſt*. *He that cometh unto me ſhall never hunger,*

Eſth. 4. 16.

Joh. 6. 37.

Joh. 17. 2.

Joh. 6. 35.

ger, and he that believeth on me, ſhall never thirſt. The other *Act* belongs to the *Son.* And he that *cometh* unto me, that is, *believeth* in me, I will in no wiſe caſt out. Wherein ye have three things worthy a moſt ſpiritual and ſerious reflection; the perſon *promiſing*; the perſon *promiſed*; and the ſubject matter of the *promiſe*.

1. The perſon *promiſing*. This is *Chriſt*, who hath *Bowels* of *Mercy*, as well as *Beams* of *Glory*. This is *Chriſt*, who is the *Being* of *Beings*, as *God*; the *Beauty* of *Beauties*, as *Man*; the *Bleſſing* of *Bleſ-*
Joh. 6. 36. *ſings*, as *God-Man*. *But I ſaid unto you, that ye alſo have ſeen me, and believe not.* The *Promiſer* is *Chriſt*, who is as able
Matth. 1. 23, 25. Jer. 23. 6. to *perform*, as to *promiſe*: One, who cannot *out-bid* himſelf; and, whoſe names are *Emanuel*, Jeſus, *Jehovah*.

2. The perſon *promiſed*. Him. Him, that *cometh* unto me, *believeth* in me. *Him*, or *Her*; the *Man*, or the *Woman*, without *exception*, or *exemption* as to *Nation*, whether *Jew*, or *Gentile*; as to *Age*, whether a *Methuſelah*, or a *Joſiah*; as
Acts 10. 34. to *Degree*, a *Cræſus*, or a *Codrus*. *God is no reſpecter of perſons.*

3. The ſubject matter of the *Promiſe*. *I will in no wiſe caſt out.* There are two

Negatives

Negatives in the *Greek*, which ſtrengthen the *Affirmative*; I will not, not, caſt out of doors. As if *Chriſt* had ſaid; though there be not grace (*deſired*) if there be grace (*deſiring*) I will not, not, caſt this perſon out of doors: Though there be not the *Faith* of *Aſſurance*, if there be the *Faith* of *Affiance*, I will not, not, caſt this perſon out of doors; Though there be not the *reflect* act of *Faith*, if there be the *direct* act of *Faith*, I will not, not, caſt this perſon out of doors; I will be ſo far from *ſhutting* the *door* upon this perſon, when *He*, or *She*, cometh, that I will not caſt this perſon out of *doors*, after *He*, or *She*, is come. Oh infinite mercy! As, this is an (endeared) ſo an (endearing) *Text*, and thouſands of Souls may have (happily) *cloſed* with a *Chriſt* in it.

οὐ μὴ ἐκβάλω ἔξω.

1 Pet. 2. 2.

It's *Rule*. *Goſpel-Faith* hath it's *Rule*, and 'tis an *infallible* one. *Chriſt*, is to be *received*, and reſted *upon*, according to Goſpel *Tenders*, and *Terms*. Now, the *Terms* of the *Goſpel* are *free*; *freely-free*. *Chriſt* muſt be *received*, and *reſted* upon, not upon the account of the *merit* of his *own*, but upon the account of his (own) *merit*. The *Sinner*, muſt come

5.

Mat. 9. 12, 13. (as) a *Sinner*, unto (this) *Saviour. The whole need not a Physician:* They see no *need* of a Physician: *But those that are sick:* They, who are *sensible* of *Sin*, and *Sick* of *Sin*, see a *need* of a *Physician. Christ, came not to call the righteous* (the conceitedly righteous) *but sinners unto repentance. Christ*, is (freely) *offered*, Joh. 4. 10. κατ' ἐξοχὴν. and (thus) he must be *received*. He is (the) *Gift* of the *Father. If thou knewest (the) gift of God. He*, is not only (a) *Gift*, but also (the) *Gift*; yea, the *Gift* of *Gifts*, by way of *Emphasis*; *Eminency*; *Excellency*. He, is the *Gift* of *Gifts*, from the *God* of *Gods*. Here, is the *Giver*, and that is the *Father*; is there such another *Giver*? Here, is also the *Gift*, and is there such another *Gift*? All gifts, from the *Cell* of *nature*, to the *Chair* in *Glory*, meet in this *Christ*, as in their proper *Center*. If thou knewest the gift of God. Tit. 2. 14. But, as *Christ* is the *Fathers* gift, so he is his *own* gift, *who gave himself for us*. That is, to *Death*; *Even the* death of the *Cross*. Oh Unparallelled Love!

6. It's *End*. This is *Salvation*. There is a *Reception* of *Christ*, and *Recumbency* upon *Christ*, for *Salvation*; yea, upon him (solely) for *Salvation*: now, *Salvation*,

vation is a great thing: *He*, thought ſo, who ſaid, Lord, here *beat* me; here *baniſh* me; here *bleed* me; here *burn* me, ſo thou wilt but hereafter *ſave* me. Ask a *convinced* Soul, that hath been *ſailing* by the *Gates* of *Hell*; that hath been *reflecting* Sin, as the *way* to *Hell*; and that looks upon every thing *leſs* than *Hell*, to be *leſs* than *Sin*, and he will tell you that *Salvation* is a great thing. Ask a *deſerted* perſon, that hath been days, and nights in the *Deep*; that hath been crying out of the *Depths*; that hath been without *Sun-light*; without *Moon-light*; without *Star-light*; whoſe *Soul* hath been like a *troubled Sea*, and he will tell you that *Salvation* is a great thing. There is a *generation* (in this laſt of the latter days, and day of greateſt *Debauchery*) guilty of *Imprecation*; wiſhing *Damnation* to themſelves. I have read of one, who reflecting thoſe words of *Moſes*, *If thou wilt not forgive their ſin, then blot me out of thy book which thou haſt written*; which (probably at leaſt) may be nothing elſe but a *raſing* his *Name* out of the *Records* of *Iſrael*: Reflecting (alſo) thoſe words of *Paul*, *I could wiſh my ſelf accurſed from Chriſt, for my Brethren*,

Aug.

O Tempora! O Mores!

Exo. 32. 32.

Rom. 9. 3.

thren, my Kinſmen, according to the fleſh; which (probably alſo) may be nothing more than wiſhing himſelf *caſt* out of the *Church*, that they might be *brought* to *Chriſt*; draweth (unhappily) this *Inference*; *That 'tis lawful for a man (in order to the Salvation of many) to wiſh his own Damnation.* I am not of his *Opinion*, but muſt take leave to *diſſent* from him: I cannot believe, that he who hath a *ſenſe* of *Hell*, though he hath not a *Sight* of *Heaven* is to wiſh his own *Damnation.* I would not be put off without *Salvation*, though I went thorough a *Rack*, or by a *Stake*, for it; and, if there were but ten men in a *Kingdom* to be *ſaved*, I would (if I could) put in to be one of thoſe *ten ſaved Ones. Salvation* is a great thing; for 'tis not only a *Step* (unto) but alſo a *State* (of) *Felicity*, and that for an *Eternity*, which hath its *Commencement* here, and its *Completion* hereafter. Now, this *Salvation*, is by *Chriſt*. That *Chriſt* is (a) *Saviour*, is evident. *Unto you is born this day in the City of* David (*a*) *Saviour, which is Chriſt the Lord.* The Greek word for (*Saviour*) is a word that cannot be fully expreſſed in one Latine word, for it ſignifieth

Corn. a Lapide.

Firmin's real Chriſtian; p. 20

Luk. 2. 11.

Σωτὴρ.

ſignifieth as much as a moſt abſolute *Deliverer*, from all *Danger*, and *Evil*; ſuch a perſon as doth not (onely) *once* deliver, but is (alſo) the *Author* of (perpetual) *Salvation*. Now, this *Salvation*, is worth the *Hearing*; worth the *Heeding*; worth the *Having*; worth the *Holding*. That *Chriſt* is (the) *Saviour*, is as evident. *Now we believe*; now, but not until now: *Now, we believe, not becauſe of thy ſaying*: Thy *voice*, could not *reach* our *Hearts*, though it reached our *Ears*; it was Chriſts own voice that reached our hearts: *Now we believe, not becauſe of thy ſaying, for we have heard him our ſelves, and know, that this is indeed* (*the*) *Chriſt* (*the*) *Saviour of the world*. But as the *believing* Soul receiveth Chriſt upon Goſpel-terms, and reſteth upon him for ſalvation, ſo (*ſolely*) upon him for ſalvation. *There is ſalvation in no other*. John 4. 42. Acts. 4. 12.

Thus have I according to my Stature, being, (at moſt) but a *Dwarf* to others) got thorough the *Definition*; at leaſt the *Deſcription* of a *Goſpel-Faith, which is the Gift of God, and Fruit of the Spirit of God, whereby* (*upon Goſpel-terms*) *there is a Reception of Chriſt Jeſus the Lord, and a Recumbency upon him* (*ſolely*) *for ſalvation*.

CHAP. III.

Of a great, and ſtrong *Faith.*

THat there is a *Goſpel-Faith*, hath been already *evinced*, beyond all modeſt *contradiction*. That a *Goſpel-Faith*,
Mat. 8. 10. is a *great* Faith, is evident. *I have not found ſo great Faith, no not in* Iſrael. Chriſt (as *God*) knew his Faith before he ſpake, for he was the *Donor* of it; but (as *Man*) he marvels at it, not finding the like among the *Jews*. And as a *Goſpel-Faith* is a (great) Faith, ſo 'tis
Rom. 4. 20. a (ſtrong) Faith. 'Tis ſaid of *Abraham*, that he *ſtaggered not at the promiſe thorough unbelief, but was ſtrong in Faith giving glory to God.* Here is a ſtrong *Faith*, but it was a ſtrong *God*, in a ſtrong *promiſe*, that gave *ſtrength* to his *Faith*, and made it *ſtrong*. A *Goſpel-Faith*, appears a ſtrong, and a great *Faith*, upon a divine reflection of three reaſons.

1. Becauſe it *ſeeth* things *inviſible*. As *Faith* is the Souls *Hand*, ſo 'tis the Souls *Eye*. *This is the will of him that ſent me, that he which ſeeth the*

the Son, and believeth on him, may have everlaſting life, and I will raiſe it up at the laſt day. *Faith*, makes things abſent, preſent. *Faith*, makes a God *viſible*, who is *inviſible*. The *Apoſtle* records this concerning *Moſes*, as *ſeeing him who is inviſible.* He gives (alſo) this *Definition* of *Faith*, to be the *ſubſtance of things hoped for, and the convincing demonſtration of things not ſeen.* It ſignifieth a *demonſtration* that conviceth a Soul *thoroughly*, of the *Certainty*, and *Verity*, of ſuch things, as by *reaſon*, and *natural parts*, are not *ſeen.*

John. 6. 40. Heb. 11. 27. Heb. 11. 1. Ἔλεγχος.

Becauſe it *hopeth* things *incredible.* 'Tis ſaid of *Abraham*, that he *beleived in hope, againſt hope.* He believed beſides, and above all *Cauſes*, *Arguments* and *Appearances* of natural hope. Every thing, ſtood in the way of *Abrahams* hope that he ſhould have a *Son*, and yet he *believed* this. *Faith* goes before; *Hope*, follows after; 'Tis as poſſible for a man to *hope* for that which he *believes* not, as 'tis for a *Painter* to draw a *Picture* in the *Fire.* Did any one (in that day) *believe* at the *rate* that *Mordecai* did? If *thou (at this time) in holding thy peace, holdeſt thy peace, then ſhall reſpiration, and*

2. Rom. 4. 18. Eſth. 4. 14.

and deliverance arise to the Jews from another place.

3. Because it *doth* things *impossible.* What is *impossible* to other things, is *possi-*
Mark. 9. *ble* to *Faith. All things are possible to*
23. *him that believeth.* Now to *see* things *invisible*; to *hope* things *incredible*; to *do* things *impossible*, these were *Luthers* wonders, and are *mine*; and may be *thine.* But, lest any should make a *God* of *Faith*, I shall *Subjoin* this: I do not take the *Act*, without the *Object*; not the *Act* of *believing*, without *Christ*, the *Object*
Heb. 12. 2. of *Faith*; for, as he is the *Author* of it, so he is the *Actor* of it; and as he is the *Communicator* of it, so he is the *Consummator* of it.

Now, if this be true, that there is such a thing as a *Gospel-Faith*, and (this) Faith be a (great) Faith, then wonder not at that divine imposition, of that divine duty, of self examination, universally incumbent upon true believers.

2 Cor. 13. 5. *Examine your selves whether ye be in the Faith.* Here, is a *Duty*, and a *Direction.*

1. A *Duty.* Examine your selves Here, ye have the *Act*, and the *Object.*

1. The *Act.* Examine. 'Tis very significant, and the word which is the first

πειράζω

root,

root, ſignifieth to *pierce thorough*: Now, from the word here to examine, coming of it, ſignifieth to make, or to take *Trial*; becauſe by piercing thorough a thing, it is *tryed*, what it is *within*, whether ſound, or no. *Examine me, oh Lord, and prove me; try my reins, and my heart.* πείρω. Pſal. 26. 2.

2. The *Object*. Your ſelves. That is, your *Souls. Only take heed to thy ſelf, and keep thy Soul diligently.* Here, *Self*, and *Soul*, are the ſame in *ſenſe*, though not in *Sound*. Deut. 4. 9.

2. The *Direction*. Whether ye be in the Faith; or, whether the Faith be in you. Whether your *Gold* be not *Droſs*; whether your *Silver* be not *Tin*; whether your *Root* be not *Rottenneſs*. Come (now) to the *Teſt*; to the *Trial*; to the *Touch-ſtone*; examine thy Soul whether thou beeſt in the Faith. Iſa. 5. 24.

Qu. 1. But how ſhall I know whether I be in the *Faith*? how ſhall I know that I have *Faith*? how ſhall I know that my *Faith* will go into *viſion*, when my *time* goeth into *eternity*?

Sol. 1. Where there is *Faith*, there is *Love*. *Faith*, and *Love*, do *grow* upon the ſame *Tree*, which is the *Spirit*. *Faith*, and *Love* (like *Rebecca's* Twins) goe hand in

Gal. 5.6. in hand. *But Faith which worketh by Love. Faith*, is not *wrought* by *Charity*, as one *perverteth* this *Text*; for then it will follow, that *Love* (by which *Faith* is *wrought*) must needs be before *Faith*; but Faith worketh by Love. Though *Faith* be not *Loves parent*, yet *Love* is Faiths *partner*. The Soul, that hath a *Faith* of the right *Stamp*, hath (also) a *Love* of the *same* Stamp; now, this is a love to *Christ*; a love to those that are *Christs*; a love to those that are not *Christs*; and a love to the *Ordinances* of *Christ*.

Bellarmine

1. Those (in the *Faith*) have a *Love* to *Christ*. Where there is *Faith* in the *Person* of *Christ*, there is *Love* to the *personal excellency* of *Christ*. *Lord, thou knowest all things, thou knowest that I love thee. Christ*, having asked *Peter* *loveſt thou me more than theſe?* Loveſt thou me more than thy *nets*? more than thy *Fiſhes*? more than thy *Friends* that are about thee? Loveſt thou me more than theſe? more than thou loveſt theſe? or, more than theſe love me? *Peter*, being asked of the *meaſure* of his *Love*, anſwered only as to the *Truth* of it; and being asked of the *Quantity* of it, anſwered only as to the

John 21. 17.

v. 15.

Qua-

Quality of it, that it was of the right *Stamp*, and had his own *Superſcription* upon it. *Peter* will not be his own *Judge*, but refers it to his *Lord*, and *Maſter* to ſit in *Judgment* upon it; Lord, thou knoweſt all things, thou knoweſt that I love thee. This is a *Soul-Love*. Can. 3. 3. *Saw ye him whom my Soul loveth?* 2.

Thoſe (in the *Faith*) have a *Love* to thoſe that are *Chriſts*. He, that *loveth* the *Father*, loveth (alſo) the *Child*, for the Fathers ſake. He that loveth *Jonathan*, loveth (alſo) *Mephiboſheth* for *Jonathans* ſake. He, that *loveth him that begat, loveth him alſo that is begotten of him*. And, not only (this) Child, or (that) Child, but alſo (every) Child, muſt be loved for the Fathers ſake. *Since we heard of your faith in the Lord Jeſus, and of the love which ye have to all the Saints.* 1 Jo. 5. 1. Col. 1. 4.

Thoſe (in the *Faith*) have a *Love* to thoſe that are not *Chriſts*. The cry of theſe (under their *retirements*) is, Lord, that not only this *Husband*; or this *Wife*; or this *Child*; or this *Servant*, but alſo this *Neighbour*, who is an *Enemy* to *Chriſt*, and the *Call* of *Chriſt*; an *Enemy* to *Chriſt*, and the *Cauſe* of *Chriſt*; an Enemy to *Chriſt*, and 3.

the

the *Crown* of *Chriſt*, were in *Chriſt*; had
Mat. 5. 44. 46. *Faith* in the *perſon* of *Chriſt*. *Love your enemies. If ye love them, which love you, what reward have ye?*

4. Thoſe (in the *Faith*) have a *Love* to the *Ordinances* of *Chriſt*. There's a *Love* to the *Church*, for *Chriſts* ſake; a *Love* to the *Pool*, for the *Angels* ſake; a *Love* to the *Cabinet*, for the *Jewels* ſake; a *Love* to the *Stream*, for the *Fountains* ſake; a *Love* to the *Gallery*, for the *Kings* ſake; a *Love* to the *Field*, for the *Pearls* ſake. Thoſe, that have met with God, and *Chriſt* under *Ordinances*, can as well
Job. 23. 12. tell how to be without *Bread*, as to be without *Ordinances. I have eſteemed the words of his mouth more than my neceſſary food.* That man is defective in his prudentials, that thinks to keep up the *Fire*, by withdrawing the *Fewel*. He is under a great *Temptation*, at leaſt not without great *Corruption*, that thinks to *grow* in *Grace*, under the *neglect* of *means*. Is *Abſtinence* from meat, the *way* to get *Strength*? A man would think that none but *Bedlamites* ſhould *aſſert* this. 'Tis
Pſa. 1. 3. the *tree planted by the rivers of water, that bringeth forth fruit in his ſeaſon.* 'Tis the Soul that wades in *Sanctuary-waters*,

waters, that is a *Cedar* in *Lebanon*, and a green *Olive* in the *house* of *God*. May the ſweet ſinger of *Iſrael* ſpeak? *As the Heart panteth after the water brooks, ſo panteth my ſoul after thee, Oh God! My Soul thirſteth for God, for the living God, when ſhall I come and appear before God?* He that (to day) turneth his back upon the *Ordinances* of *God*, may (to morrow) turn his back upon the *God* of *Ordinances*. Pſa. 42. 1, 2.

Where there is *Faith*, there is (alſo) a *train* of good *works*. A *Believer*, is not to be a *Loyterer*, but a *Labourer*. *Remembring without ceaſing, your work of Faith, and labour of love, and patience of hope, in our Lord Jeſus Chriſt.* They, who *believe*, muſt ſtudy to *maintain* good works. Though works morally, and ſpiritually good, be not *eſſential* unto *Faith*, yet they are *evidential* unto *Faith*; though they be not the *eſſence* of a *lively* Faith, yet they are the *evidence* that Faith *lives*; for, *as the body without the ſoul is dead, ſo Faith without works is dead*. 2. Jam. 2. 26.

But what are the *Symbols* of a great, and a ſtrong *Faith*? *Qu.* 2.

A great, and a ſtrong *Faith*, can truſt *God* *Sol.* 1.

God without a *pawn*. Then Faith acts in a most *Kingly* way, when it hangs upon a *killing* God. *Though he ſlay me, yet will I truſt in him.* Though God makes a *Thruſt* at me, and that *Thruſt* ſhould be *mortal*, yet he ſhall be the *Object* of my *Truſt*. An *unbeliever*, yea, a *weak* believer, muſt have ſomething to feed his *Senſes*, or he gives up the Ghoſt: when an unbeliever is at his *wealths* end, he is at his *wits* end; but now a great, and a ſtrong Faith queſtions not but that God will make proviſion, though he ſees not in which way the proviſion ſhould come.

Job 13. 15.

Crede quod non vides, & videbis quod non credis. *Believe* what thou *ſeeſt* not, and thou ſhalt *ſee* what thou *believeſt* not. It is *Faith*, to *believe* what thou ſeeſt not, whoſe *reward* is to *ſee* what thou *believeſt*. *Heaven*, and *Hell*, have all in *ſight*, *Faith* will have no *work* in *either*. *Faith* fears no *Famine*. Nothing grows *weak*, where *Faith* grows *ſtrong*. Judg (as one ſaith) of *Perſons* by *Faith*, not of *Faith* by *perſons*. The Prophet ſtrains *lovelily*, and yet *loftily*; wherein there is a ſuppoſed condition and a propoſed concluſion.

Lactant.

1. A ſuppoſed *Condition*. *Though the Figtree, and the Vine fail; though the Olive, and the Fields fail; though the Flock, and Herd*

Hab. 3. 17, 18.

Herd fail. Suppoſe nothing but impending judgments; ſuppoſe a death upon all, and a failure of all things: Here is the Condition ſuppoſed.

A propoſed *Concluſion.* *Yet will I rejoyce in the Lord, I will joy in the God of my Salvation.* Here is the Concluſion propoſed. Though deſolation, and devaſtation come; though poverty and priſon come; though fire, and famine come; though ſword, and peſtilence come; yet will I rejoyce in the Lord, I will joy in the God of my Salvation. Here, *Faith*, hath nothing in *hand*, and *Chriſt* ſhall be *truſted* without a *pawn*. *Chriſt*, is a *Feaſt* in *Famine*; and *All*, in the *want* of all, unto a perſon that hath a great, and a ſtrong Faith. *Faith*, hath a chymical art; *Chymiſts* (they ſay) will extract *Gold* out of *Stones*, and *Iron*. He that can extract *evil* out of the Apoſtolick, and evangelick Faith, muſt needs be an excellent *Chymiſt*, and may ſafely undertake to draw *water* out of a *Pumice*. 2.

A great, and a ſtrong *Faith*, is a *wonder-working* Faith. *Faith*, is a *prophetick* grace, and anſwers it ſelf. *Though he falleth, yet ſhall he not be utterly caſt down,* Pſa. 37. 34. 2.

for God upholdeth him with his hand. *Faith*, worketh thorough *Eclipſes*, and is this ſhort of a *wonder*? This, is the true *Logick* of *Faith*, to draw concluſions of *Peace*, in *War*; of *Safety*, in *Danger*; of *Light*, in *Darkneſs*; of *Life*, in *Death*. *This is the victory that overcometh the*
1 Joh. 5. 4. *world, even our Faith.* Take not the *Act*, without the *Object*. *Faith*, may be ſaid to *overcome* two wayes.

1. As it *diſcerneth* a *Vacuity* in all terrene
Eccl. 1. 2. *Objects*. *Vanity of Vanities* (*ſaith the preacher*) *all is Vanity.*

2. As it *uniteth* to *Chriſt*. *Faith*, makes the *Subject* (in which it is) a *member* of *Chriſt*, and ſo a *Conqueror* thorough
John 16. 33. *Chriſt. I have overcome the world.* He that hath a great, and a ſtrong *Faith*, is above the worlds *frowning*, and the worlds *fawning*.

3. A great, and a ſtrong *Faith*, is ſteady, and ſtedfaſt. A *weak* Faith, is *ſhaken* (in) the Soul, though not ſhaken (out) of the *Soul*; but a *ſtrong* Faith, is like an *Oake*, which ſpreadeth its root deep, and is not eaſily blown down. Hence,
1 Cor. 15. 58. that impoſition; *wherefore, my Brethren, be ye ſtedfaſt and unmoveable.* A *metaphor*, taken from a *Foundation*, on which a thing

a thing *ſtands firm*; or, a *Seat*, wherein a man *ſits* firm. *I have prayed for thee,* Luke 22. *that thy Faith fail not.* Satan's firſt *Seige,* 32. was laid againſt the *Faith* of *Threatnings*; here 'tis laid againſt the *Faith* of *Promiſes*; but (ſaith Chriſt) I have prayed for thee (and for all that are mine) as well as thee, that thy Faith fail not; that it fall not *ſhort* of what it (hath) been; or, of what it (ſhould) be.

A great and a ſtrong *Faith*, can *ſwim* 4. againſt *Wind*, and *Tide*. Corrupt reaſon, ſpeaks like *Peter*, *Maſter*, *ſave thy ſelf*; but a great Faith ſaith, *He that will ſave* Luke 9. *his life ſhall loſe it, but he that will loſe* 24. *his life for my ſake, the ſame ſhall ſave it.* Corrupt reaſon ſaith, who would *profeſs* againſt the *ſtreams* of the *times*? But a great Faith ſaith, 'tis better to *dye*, than to *deny*; better to *ſuffer* than to *ſin*. Corrupt reaſon conſulteth *ſafety*, but a great Faith conſulteth *duty*, and will hazard *ſafety* to preſerve *Sanctity*. An *Abraham* (thorough grace) can *ſail* to *Heaven*, though the *tide* of *reaſon*, and *wind* of *temptation*, be againſt him. *Take now* Gen. 22. *thy Son, thine onely Son Iſaac*, (the onely Son left in his Family, for *Iſhmael* was gone; or his onely legitimate Son, in op-

position to a Bastard) *whom thou lovest*, (with an especial dearness, as being the Son of thine old age, and of thy Wives miraculous conception, above the course, and force of nature) *and get thee into the land of Moriah*, (upon which the Temple was built) *and offer him there for a burnt offering*. Was not this command enough not onely to puzzle fleshly wisdom, but even Faith it self? One command seems to *enterfeir* with another; that in *obeying* one, he must *disobey* another: One command saith, *Thou shalt not kill*; but here, *Go take thy Son, and offer him up for a burnt offering*. That God who gives life may call for it when he pleaseth. In this command, all that was in *Abraham* was put to trial. Take a taste.

2 Chron. 3. 1.

1. As a *Man*. It is *inhumane* to *slay* an *innocent* one, though a *Servant*; yea, a *Stranger*; but this was a *Son*. Or

2. As a *Father*. It was *unnatural* to kill his own *Child*, though he had many Children; he had but *One*. Or

3. As a *Husband*. What will his *Consort* say, that he should be *killed*, against whom she could not endure a *Scorn*, or a *Flout*? Or

4. As a *Believer*. Will not *Infidels* blaspheme

pheme his *God*, and *Religion*, for ſuch a *Fact*? This, is the tenth time (as ſome reckon) that *Abraham* was *tried*; but, was there any trial like unto this? What *Courſe* doth he now *ſteer*? He doth not call *Relations*, and *Reaſon*, to the *Council-board*; but, *early in the morning*, *he riſeth up*; *taketh his Son*; *goeth to the place*, *and goeth about his work*. Gen. 22. 3, 4, 5, 6.

A great, and a ſtrong *Faith*, will bear great *Delayes*. Though God doth not anſwer in *Kind*, and give a preſent anſwer to *prayer*, yet a great *Faith* ſaith, I ſhall have it in *due* time. A *weak* Faith, is ſoon out of *Breath*, but a *ſtrong* Faith makes not *haſte*. *He that believeth maketh not haſte*. He ſhall not be (as a man at his wits end) running backward, and forward, but expect a timely, and a thorough *Iſſue*. A *great* Faith will ſtay Gods *leiſure*: Oh, ſaith *Faith*, if I may not have the mercy now, I will ſtay longer! *Then ſaid I*, *I am caſt out of thy ſight*, *yet will I look again toward thy holy Temple*. 5. Iſa. 28. 16. Jon. 2. 4.

A great, and a ſtrong Faith, will take no *Denyal*. This, ye may run, and read, in the *trial* of the *Woman* of *Canaan*; which (by the Evangeliſt) is *introduced* with a demonſtrative *Adverb*, behold: 6.

Mat. 15. 22. *Behold, a woman of Canaan.* Is it wonderful that there ſhould be a *Woman* in *Canaan*, when that was a *Land*, and had many *Women* in it? No; it is not wonderful that there was (a) *Woman* in *Canaan*, but this looked like (the) *Woman* in *Canaan*; this looked like a *Woman* of *Women*. But what of this *Woman*? She comes, and cries unto Chriſt; *Have mercy upon me, O Lord thou Son of David.* Ver. 23. She comes to him as *God* and *Man*, acknowledging his *divine*, and *humane* nature. *My Daughter* (not a ſervant) is *vexed* (not troubled) *grievouſly* (not a little) *with the Devil* (not with a common enemy.) But what entertainment doth She find? She finds repulſe upon repulſe. Though She comes, and comes right to Chriſt, yet, *Chriſt anſwers her not a word. Chriſt* is a *mute*; will not the *Saviour* ſpeak to the *Sinner*? As the *Father* knows not how to bear the *Childs* not *asking*, ſo the *Child* knows not how to bear the *Fathers* not *anſwering*. The Sinner *ſpeaks*, but the Saviour is *ſilent*; he anſwered her not a word. Here *Chriſt* ſeems to *neglect* her. *His Diſciples ſay unto him, ſend her away, for ſhe crieth after us.* Chriſt anſwered, *I am*

not

not ſent but to the loſt Sheep of the houſe of Iſrael. Chriſt, was ſent to be a *Saviour* of the *Gentiles*, as well as of the *Jews*: *I will give thee for a light to the Gentiles, that thou mayſt be my ſalvation to the end of the Earth.* He was (firſt) ſent to *Iſrael*, ſaith one. He was (while in the form of a ſervant) ſent (onely) to *Iſrael*, ſaith another. Here, *Chriſt* ſeems to *deny* her. She comes now, and *worſhipeth him, ſaying, Lord help me.* The words are few, but *forcible.* He anſwers, *It is not meet to take the Childrens bread, and to caſt it to Dogs.* Here, *Chriſt* ſeems to *diſgrace* her; but all is for the *exerciſe* of her *Faith*, and *patience.* A man would have thought, that one *repulſe* from *Chriſt* (whoſe *Looks* are *Loves*) had been enough; but this poor Woman is repulſed three times; as if ſhe had reſolved, here I will *live*; here I will *lie*; and here I will *die*, but I will have an *anſwer* of *peace.* She, was a *Gentile*, and *Chriſt* ſpeaks after the manner of the *Jews*, who call the Gentiles, *Dogs*: Is it meet to take the Childrens bread, and caſt it to Dogs? The Woman ſeems to anſwer by an ingenious inverſion, retorting the words of a bleſſed Jeſus upon himſelf: *Truth, Lord,*

Ver. 24. Iſa. 49. 6. *Jerome.* *Junius.* Ver. 25. Ver. 26.

yet the Dogs eat of the crums which fall from their maſters tables. As if She had ſaid; 'tis true, I am a *Dog*, but *Dogs* are indulged *Crums*: If I may not have a *Feaſt*, let me have a *Fragment*: If I may not have a *Cordial*, let me have a *Crum*; for *Crums* belong to *Dogs*. If I be a *Dog*, I am (thy) *Dog*, and let me be *indulged* the *Fare* of a *Dog*. The Woman will take no *denyal*, and this is called by him (that beſt underſtood it) a great Faith. Now *Chriſt* cries out as one *conquered*; as if ſhe had made a *conqueſt* upon him by her *Faith*. *Jeſus anſwered, and ſaid unto her, Oh Woman, great is thy* Ver. 28. *Faith! be it unto thee even as thou wilt; and her Daughter was made whole from that very hour.* I have (though not a *Cedar* in *Lebanon*, but a *Shrub* in the *Valley*, and the moſt unworthy) been *weakly* diſcuſſing the *Signs* of a *great*, and a *ſtrong* *Vpian.* Faith. Did one complain that there were few *Philoſophers*? I may complain there are few true *Believers*; at leaſt that have a great and a ſtrong Faith. Is it not *unbecomming*, to have a (great) *God*, and a (little) *Faith*? It diſhonours *God* as much, and more, when we *believe* little, as when we *do* little. Though *Man* is not

not *worthy* to be *beloved*, yet *God* is *worthy* to be *believed*: Suffer me therefore to encourage a great Faith, by a reflection of ſix particulars, which call for a great Faith.

Great *Services* call for a great *Faith*. 1. There is great doing work for believers, and this great *doing* calleth for great *believing*. *Believers* they are to do *what Chriſt* commandeth; *where* Chriſt commandeth; *when* Chriſt commandeth; *as* Chriſt commandeth, and this calleth for a great Faith. When *Chriſt* (in a way of mercy) hath laid *Seige* to the Souls of perſons, their cries have been, *what ſhall we do? Men, and Brethren, what ſhall we do? Sirs, what ſhall I do to be ſaved? Lord what wilt thou have me to do? Believers*, may have great work yet to do, before they go off the *Stage*, and be gathered unto their *Fathers*, which, calleth for a great Faith. *Believers*, may have great work yet to do, before they go to the *grave* of *ſilence*; to the *houſe appointed for all living*, and this calleth for a great Faith. There is a *Teſtimony* to be born to the *Headſhip* of *Chriſt* (which is the generation-truth) as (the) *Head*, of (the) *Body* (the) *Church*, and this

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Ver. 28.

Vlpian.

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this calleth for a great Faith. Who knows but the queſtion may be, is there any *King* but *Cæſar*? Is there any *Head* of the *Church* but the *Prince*, or the
Rev. 11. 2 *Pope*? *Chriſt*, will have his *witneſſes*, though they be but *Two*: A few com-
Chap. 12. 17. paratively; the *remnant of the womans ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.*

2. Great *Sufferings* call for a great Faith. As great *Action*, ſo great *Paſſion* calls for a great *Faith*. There may be *dying*, as well as *doing* work for *Believers*, and great *Paſſion* calleth for great *Faith*. The *Croſs*, is the *way* to the *Crown*; *Paſſion*, is the way to *Paradiſe*; the *Wilderneſs*, is the *way* to *Canaan*. This way the *Head* went: *Ought not Chriſt to have ſuffered*
Luke 24. 26. *theſe things, and to enter into his Glory?* This way the *Body* muſt go: *Thorough*
Act. 14. 22. *much tribulation we muſt enter into the kingdom of God*. The *Croſs*, is the Churches *Armes*; yea, ſhe *glories* in bearing it for a *Creſt*. Though *God* had one *Son* without *Sin*, yet he never had a *Son* without *Suffering*. *All that will live god-*
2 Tim. 3. 12. *ly in Chriſt Jeſus ſhall ſuffer perſecution.* *Luther* ſaith, that he learned more by Chriſts

Christs *Croſs*, than by all the *letters* in the *book*. He ſaith alſo) that he is not a *Chriſtian*, that hath not a *Croſs*. They, who are without *chaſtiſement*, are *Baſtards*, and not *Sons*: Now, no *Baſtard* can *inherit* by the *Law* of *God*; by the *Law* of *Nature*; by the *Law* of *Nations*. This hath ever been the *poeſy* of the *Church* of the firſt born, TO DO GOOD, AND TO SUFFER EVIL. *Suffering* work, is *noble* work; the *nobleſt* work, that *Duſt* and *Aſhes* can be concerned in. *Saints*, are *inferiour* to *Angels*, as to *doing*, but *Saints* are *Superiour* to *Angels*, as to *Suffering*; for they are *Spirits*, and ſo *impaſſible*. Whom God *affects* moſt, he (many times) *afflicts* moſt; and, there is (many times) the *choiceſt* Affection, under the *chiefeſt* Affliction.

Qui non eſt Crucianus, non eſt Chriſtianus.

Great *Promiſes* call for a great *Faith*. 3.
The Promiſes of God, they are the Churches *Stock*, and a Believers *Patrimony*. The Promiſes of God are great things; ſo great things, that what would not a *convinced*, or a *deſerted* Soul give for a *Promiſe*? The *Promiſes* of *God*, they are *greater* than the *Fears*, or the *Faith*, of the *People* of *God*: The *Promiſes*

miſes of *God*, they are *greater* than the *wants*, or the *weakneſſes*, of the *People* of *God*: The *Promiſes* of *God*, they are *greater* than the *Sorrows*, or the *Sins*, of the *People* of *God*: The *Promiſes* of *God*, they are *greater* than the *Threatnings* of *God*, and as *great* as the *Commands* of *God*. When the *World* was *ſhaken* by
Gen. 3. 15. *Adam*'s ſin, God *ſecured* it by the *Promiſe* of his *Son*. All the (after) Promiſes, were but as ſo many *Commentaries* upon this (firſt) Promiſe the SEED OF THE WOMAN. God, hath many times repealed *Puniſhments*, but God hath not at any time repealed *Promiſes*. The *Promiſe* is a *Ground* for *Faith*, as the *Precept* is a *Rule* for *Obedience*. The congregating and calling of the *Jews*, together with the drying up of the great river *Euphrates* in order thereunto, are not theſe great things to *believe*? and do not theſe call for a great *Faith*? The *blaſting* of *Babylon*, and the *bleſſing* of *Sion*; the *breaking* of *Babylon*, and the *Building* of *Sion*; the *Ruine* of *Babylon*, and the *Reſurrection* of *Sion*, are not theſe great things to believe? and do not theſe great things call for a great *Faith*?
Act. 1. 10. 11. A numerical *reſurrection* of the *Body*; the *binding* of *Satan*; the perſonal *return*

of

of *Christ* from *Heaven*, and the *reign* of (*His*) with (*Him*) according to the Greek (the) *thousand years*, are not these great things to *believe*? and do not these great things call for a great *Faith*? τὰ χίλια ἔτη. Rev. 20. 4.

4. Great *Providences* call for a great *Faith*. The works of God, are distinguished into two sorts, of *Creation*, and *Providence*. 'Tis bad to out-run Providence, and 'tis not good to loyter, and lag behind it. 'Tis not good to go before God, and 'tis as bad to stay long behind him. *Creatures*, have a *teaching* voice; they read us *Divinity-Lectures of* divine *Providence*. There is the *general* Providence of *God*, which *extends* it self to the *whole world*: *From him we live, and move, and have our being*: There's also the *special* Providence of *God*, which he *sheweth* towards his *Church*. *When thou passest thorough the Waters, I will be with thee*, and prevent thy *drowning*; *when thou walkest thorough the fire, I will be with thee*, and prevent thy *burning*. *Is* not every year, a year of Wonder? what *detections*, *disappointments*, and *defeats*, have there lately been, upon a beastly, and bloody, brutish and barbarous, merciless and murderous generation, by a timely Acts. 17. 28. Isa. 43. 2. *Annus Mirabilis.*

timely interpoſition of divine providence? The *Poiſon*, and the *Antidote*, come into the *Nation* together; ſuch is the divine *Providence*, of the divine *Majeſty*. God, now ſpeaks, not (onely) from the *Earth*, but (alſo) from *Heaven*, by the great and wonderful works of his *Euſebius.* *Providence*, which one calleth the *Sermons* of *God*. Now, do not theſe *Providences*, call for a great *Faith?*

5. Great *Temptations* call for a great *Faith*. Where is the *Chriſtian* (of Chriſts making) that is without *Temptation*? Our whole life (ſaith one) is but *Aug.* a *Temptation*. There was a *Tempter* in the *terreſtial* Paradiſe, but there ſhall be no *Tempter* in the *Celeſtial* Paradiſe. That, indeed, a man is, that he is under *Temptation*. To be without Temptation (ſaith *Tillinghaſt* one) is the greateſt Temptation. When God puts any of his Servants into Satans hand's, then he keeps Satan in his own hands. There is no place in the world that can ſecure from *Temptation*, or be a *Sanctuary* from Satanical *Aſſaults*. It is the folly of Popiſh *Votaries*, that think to *immure* themſelves within *Walls* from the *Temptations* of *Satan*. *Cloyſters*, are as open as the open field to *Satan*; but

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he is *confined* (as to his *Temptation*) to the *aereal* part; and therefore called the *Prince of the power of the air*: When once (therefore) we are beyond the *Earth*, we are beyond the *reach* of all *Temptations*. I am (ſaith *Luther*) ſet upon (without) by all the *world*, and (within) by the *Devil*, and his *Angels*. *Satan*, in *Tempting*, *hideth* the *Hook*, and *ſheweth* onely the *Bait*. *Chriſt*, was made like unto *Man*, that he might be *Tempted*, and *Man* is *Tempted*, that he may be made like unto *Chriſt*. When *Satan* doth his *worſt* in *Tempting*, a *Chriſtian* ſhould do his *beſt* in *praying*. One (when Tempted) made this anſwer, Whatſoever I was, *Satan*, I am now in *Chriſt*, a new creature, and 'tis that which troubles thee. *Luther*, gives one compendious way to withſtand all temptation whatſoever; If moved any way by *Sin*; *Satan*; or the *World*; anſwer all with this onely, I am a *Chriſtian*; I may not yield to any ſin, for I am a *Chriſtian*. Suſpend thy judgment as to thoſe under temptation; *Chriſt* himſelf was *Tempted* in the higheſt meaſure that could be. That, which is written of *Spira*, that he was a *Reprobate*, and a *Caſt-away*, becauſe he concluded

Epheſ. 2. 2.

Beza.

Chriſtianus Sum.

concluded this of himself, was penned very inconsiderately; for, what did befal him, which may not befal a *Child* of *God*? Christs *intercession*, must be the Souls *Anchor*, in time of *temptation*. He, that can say under *temptation*, as that young *Convert* did, I am not what I was, nor where I was, is happy indeed. Oh (saith *Satan*) there is at hand a *blasting* time! a *breaking* time! a *binding* time! a *bleeding* time! a *burning* time! *curse God, and die*; *curse thy King, and thy God, and look upward*. Do not great *temptations* call for great *Faith*? Satan rageth most at last: He is always going as a subtle *Serpent* to *delude*, or, as a roaring *Lion* to *devour*. *Satan*, is the greatest *Peripatetick*.

Ego, non sum Ego.

6. Great *Corruptions* call for a great *Faith*. As there are great *Services*; great *Sufferings*; great *Promises*; great Providences; great *Temptations*, and all these call for a great *Faith*; so, more than all; most of all; worst of all, there are great *Corruptions*, which also call for a great *Faith*. *Corruption*, is the *Sting*; this is the *evil* of *evils*; the *plague* of *plagues*; the *poison* of *poisons*. There are *Achans* within to be *stoned* to death: *Sauls* within, to fall upon the *point* of the *Sword*

Sword of the *Spirit*: There are *Agag*'s within, to be cut in pieces: There are *Goliahs* within to be deſtroyed; the Sons of *Zerviah* within that are to be *ſubdued*, and theſe call for a great *Faith*: Was that Queſtion ever anſwered? *Who can ſay, I have made my heart clean, I am pure from my Sin*? Ah Soul! look within, and ſee new worlds of Sin; now, do not theſe call for a great *Faith*? May it not be ſaid of *Sin*, what is ſaid of *War*, to be a Complex, and a compli-cated *Evil*? As there is the *nature* of *Sin*, ſo there is the *ſin* of the *Nature*; And doth not this call for a great *Faith*? As there is no *Sin* in *Grace*, ſo there is no *Grace* in *Sin*. *Sin* is *evil*; all *evil*: Sin is ſo *bad*, that we cannot call it *worſe* than it is. Its name is *Evil*. *When I would do good, evil is preſent with me.* As there is the *evil* of *Suffering*, ſo there is the *evil* of *Sin*, and this is the *worſt* Evil. But, as the *name* of *Sin* is *evil*, ſo the *nature* of *Sin* is *evil*. *That Sin by the Commandment might become exceeding ſinful.* Or, that Sin by the Commandment might appear *hyperbolically* ſinful: Or, (according to the *Greek*) that Sin by the Commandment might

Pro. 20. 9.

Malum complexum.

Rom. 7. 21.

Rom. 7. 13.

Καθ' ὑπερβολὴν ἁμαρτωλός.

appear a *Sinner* unto an *Hyperbole*. Now, doth not this call for a great *Faith*? *Sin*, is a *darkning* of the *Glory* of *God*; a *defacing* of the *Image* of *God*; a *crucifying* of the *Son* of *God*; a *grieving* of the *Spirit* of *God*; a *wounding* of the *Soul* of *Man*; And doth not this call for a great *Faith*? Is there a *Day* without *Clouds*? A *Moon* without *Spots*? A *Garden* without *Weeds*? A *Houſe* without *Rubbiſh*? A *Soul* without *Sin*? A *Heart* without *Leaven*? Now, doth not this call for a great *Faith*? They, look like perfect Strangers to their own Hearts, who pretend unto a perſonal Perfection. *Paul*, was cried up for an earthly *Angel*, yet not without Sin. *'Tis no more I that do it, but Sin that dwelleth in me.* There is but one thing in all the World, that is the *object* of God's *abhorrence*; that makes *Man* truly *miſerable*; that cauſed the *Maker* of Man, to repent of *Man's* making; that neceſſitates *Mercy*; that called for Chriſt's *Sufferings*, and cauſed *Tears* to ſtand in his *Eyes*; that God looks upon with a *vindictive* Eye; that *Chriſt* came to *deſtroy*; that made *Angels*, *Devils*; that makes a *Hell* within, and that

Rom 7. 17.

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is *Sin*; Now, doth not this call for a great *Faith*?

CHAP. IV.

Of a little, and a weak Faith.

AS there is a *great*, and a *ſtrong* Faith, ſo there is a *little*, and a *weak* Faith. *Why are ye fearful, oh ye of little faith?* I would not diſcourage an *Infant-Faith*: That God, who bids us *receive* him that is *weak* in the *Faith*, will not himſelf *reject* him; but God bids us receive him that is weak in the Faith: *Him that is weak in the Faith receive you, but not to doubtful diſputations.* By one that is *weak* in the *Faith*, the *Apoſtle* may mean a young *Convert*; a *Babe* in *Chriſt*; or a Perſon not ſufficiently inſtructed concerning the *Uſe* of things *indifferent*. Though thy Faith be not grown to a *Cedar*, if it be a *Shrub*, or a bruiſed *Reed*, 'tis too good to be *broken*. A *weak* Faith, may lay hold upon a *ſtrong* Chriſt. A *Palſical* hand may tie the *knot* in *Marriage*. 'Tis *connatural* unto Man to deſire *Salvation*, rather

Mat. 8. 26.

Rom. 14. 1.

Fides, periculis ſe cura; ſecuritate periclitatur. Aug.

ther under the *notion* of *Doing*, than of *Believing*. Dream not of the ſame *Favour* with *Saints*, unleſs thou haſt the ſame *Faith* with *Saints*; but 'tis *Faith* of the ſame *Stamp*, not of the ſame *Stature*; the ſame as to *Quality*, though not as to *Quantity*; the ſame as to *Truth*, though not as to *Degree*. A *ſpark* of *Fire*, is *true* Fire, the *Furnace* is no more: A *Drop* of *Water*, is *true* Water, the *Ocean* is no more. Now, as a *little* Fire, may be *true* Fire, and a *little* Water, *true* Water; ſo a *little* Faith may be *true* Faith.

Qu. But how ſhall I know that I have *true* Faith? I fear my *Silver* is *Tin*; my *Gold* is *Droſs*; my *Faith* is *Fancy*: Ah! I fear, that my Faith is not a *true*, but a falſe Faith: How ſhall I know a *true* Faith, from a *falſe* Faith? That's the Queſtion.

Sol. 1. A *true* Faith goeth not *alone*. As it is ſaid, 'tis not *good that Man ſhould be alone*; ſo, it may be ſaid, that *Faith* is not good, that is *alone*. The *Leper* (under the Law) was to dwell alone, but *true* Faith goeth not *alone*. 'Tis written, *Wo to him* that is *alone*; ſo, *Wo* to that *Perſon* whoſe *Faith* is *alone*. Unleſs

Unleſs a *corn* of *Wheat* falleth into the *Ground*, and *dieth*, it abideth *alone*; thus *Faith, if it hath not Works is dead, being alone*; or, by it ſelf; ſo the *Greek*. A *falſe* Faith goeth *alone*; an *Hypocrite* ſpeaks of his *Faith*, when his *Works* are *ſpeechleſs*, or ſpeak nothing but *Unbelief*. An *Hypocrite* is all *Creed*, but no *Commandment*; he ſaith he *believeth*, but *continueth* in *Sin*. 'Tis a *falſe*, not a *true* Faith, that goeth *alone*: A *true* Faith hath a *train* of good *Works*. *Shew me thy Faith without thy Works, and I will ſhew thee my Faith by my Works.* Jam. 2. 17. Jam. 2. 18.

2. A *true* Faith hath a true *Object*. A *falſe* Faith, hath a *falſe* Object; an *Hypocrite* believeth the lying *Viſion* of his own *Heart*; but a true *Faith*, hath a true *Object*; this hath the *Perſon* of *Chriſt* for *Object*; a *Chriſt* in all his Offices, as the Churches *Prophet*, *Prieſt*, and *Prince*. *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* Acts 16. 31.

3. A *true* Faith is not *eaſily* come by. A *falſe* Faith is eaſily had; this *Faith*, is like the *Seed* in the *Parable*, which *ſprung up ſuddenly*; 'tis without *Convictions*, and *Heart-woundings*. Though there may be many *Convictions* with- Mark 4. 5.

out *Converſion*, yet is there any *Converſion* without *Convictions*? It may be ſaid to a Perſon that hath a *falſe* Faith, concerning his *faith*, as *Iſaac* did to his Son concerning his *Veniſon*; *Son, how cameſt thou by thy Veniſon ſo ſoon?* So, Soul, how cameſt thou by thy *Faith* ſo ſoon? Haſt not been *wading* in the *Waters* of *Marah*, and of *Meribah*, and yet haſt *faith*? Haſt not been *ſailing* by the *Gates* of *Hell*, and yet haſt *faith*? Have there been no *Pains*, nor *Pangs*, and yet haſt *faith*? This *faith* may have the *ſtamp* of a *Cæſar*, but it hath not the *ſtamp* of a *Chriſt* upon it. A *true* Faith is *hardly* come by; it coſt many *Prayers*, and many *Tears*; this ſpiritual *Infant* is not born without *Pains* & *Pangs*. When *Peter* had told the Houſe of *Iſrael*, that *God* had made that ſame *Jeſus* whom they *Crucified*, both *Lord*, and *Chriſt*, the Text ſaith, *They were pricked in their Heart:* The word ſignifieth to *Rent*, *Vex*, and *Wound* punctually, even the leaſt part, and point of the *Heart*; as if the ſharpeſt *points* of many empoyſoned *Daggers*, in the *ſevereſt* manner, had been *faſtned* in their *Hearts*. Now, Soul, hath thy *faith* a *Train* of good

Acts 2. 36, 37. κατενύγησαν. Leigh.

good *Works*? Hath it *Chriſt* for *Object*? Did it coſt thee *dear*? Then 'tis a *true* Faith, though a *little* Faith.

A *true* Faith hath *two* Hands. A *falſe* Faith hath but *one* Hand: An *Hypocrite* would *take* Chriſt, but not *give* up himſelf to Chriſt. An *Hypocrite*, would take Chriſt by way of *Surety*, but not *give* up himſelf to Chriſt, by way of *Surrender*; but now a *true* Faith (though it be but a *little* Faith) *takes* Chriſt as a *Saviour*, and *ſubmits* unto Chriſt as a *Soveraign*. True *faith* can ſay to *Chriſt*, *Rule thou in the midſt of thine Enemies.* Pſal. 110. Not only in the midſt of thine Enemies *without*, but alſo in the midſt of thine Enemies *within*. Now, Soul, art as willing to be *ſanctified* by *Chriſt*, as to be *ſaved* by *Chriſt*? As willing to be *crucified* with *Chriſt*, as to be *crowned* with *Chriſt*? Then thy *faith* (though a *little* Faith) is a *true* Faith. 4. 2.

A *true* Faith dreads not Trial. An *honeſt* Man, is not *afraid* of the *Bar*. A *falſe* Faith dreads a coming to the *Teſt*; to the *Trial*; to the *Touchſtone*: An *Hypocrite*, is like a *Man* that hath *ſtoln* Goods in his *Houſe*, the Man is unwilling that his *Houſe* ſhould be *ſearched*; 5.

the *Hypocrite* is unwilling that his *Heart* ſhould be *ſearched*; but *true* Faith will
Pſal.26.2. come to the *Trial*. *Examine me, O Lord, and prove me; try my Reins, and my Heart.*

6. A *true* Faith will live in a *Storm*. A *falſe* Faith will die in a *Storm*; an *Hypocrite*, is like thoſe *Hearers*, that had
Luk.8.13. no *Root*; which for a *time believed, but in time of Temptation fell away:* When a *Storm*, or *Showr* of *Blood* came, their Faith *died*; but *true* Faith will live in a
Col.2.6,7. *Storm*; for, as it hath *Chriſt* for *Object*, ſo it hath *Chriſt* for *Root*. Now, Soul, doth not thy Faith dread the *Teſt*, and will it live in a *Storm*? Then (though a *little*) 'tis a *true* Faith. But, to conclude this (firſt) *Section*, ſuffer the words of *Exhortation*.

1. Art not in *Chriſt*? Come (then) to *Chriſt*. Art not in *Chriſt*? Come (then)
Joh.8.24. to *Chriſt*, or go to *Hell*. *If ye believe not that I am he, ye ſhall die in your ſins.* If ye *die* (in) your Sins, ye will be *Damned* (for) your Sins. Art out of *Chriſt*? 'Tis a wonder to *me*, and may be to *Thee*, that thou art out of *Hell*.

2. Art in *Chriſt*? Welcome (then) two words.

Mul-

Multiply Cries (through *Christ*) unto Christ, for more *Faith*. *The Apostles said unto the Lord, increase our faith.* 1. Luk. 17. 5.

Drink of the Brook by the way, and lift up thy Head. *He that believeth, is justified from all things, from which he could not be justified by the Law of Moses.* 2. Acts 13. 39.

The

The Compendium *Verſified.*

PRoſe into Poem comes, to welcome *Thoſe*
In *Poem*, that no *welcom* found in *Proſe*.
Faith, ſubject is; this leads the *Van* of *Grace*;
This goeth firſt within the *Churches* Race.
Faith, ſubject is; But what's a *Goſpel-faith*?
'Tis *Heaven's* Gift, as one moſt truly ſaith:
The *Spirit's* Fruit; the *Eſſence* of it lies
In *taking* Chriſt (as ſacred Truth complies)
On *Goſpel*-terms; which *Terms* are freely free,
In all his *Offices*; now theſe are three;
Chriſt; *Jeſus*; *Lord*; who firſt, and ever ſince,
Hath been the Churches *Prophet*, *Prieſt*, and *Prince*.
Thus *taking* there muſt be; there (alſo) muſt
Be *reſting* (ſolely) by this mortal Duſt,
On *Jeſus Chriſt* the *Lord* for *Grace* and *Glory*;
This ſweetly doth comport with Sacred *Story*.
If *Faith*, then *Love* (tho not about *Romances*)
To *Chriſt*, and *Chriſt's*; the *Chriſtleſs*; *Ordinances*.
A Goſpel-faith, 'tis *great*; 'tis *ſtrong*, I ſee;
Its Symptoms alſo may appear to *Thee*.
No *Famine* fears this *Faith*, but *Chriſt* doth take
Without a *Pawn*, and *Earnings* of him make.
In *Famine* Chriſt to *great* Faith is a *Feaſt*;
A Fragment is (with *Chriſt*) a *Diſh* at leaſt.
Its *Logick* (alſo) doth *Concluſions* make
Of *Light* in *Darkneſs*; *Life* in *Death*; awake.

'Tis

'Tis *ſteady*; *ſtedfaſt* too; let none *controul*;
Not ſhaken (out) though ſhaken (in) the *Soul*.
This ſwims 'gainſt *Wind* and *Tide*; it *progreſs* makes;
Bears great *Delays*, and no *Denial* takes.
Great *Act'on*; *Paſs'on*; *Promiſes*; and all
Great *Providences*; *Tempting*; *Sinning*; call
For *Goſpel-faith*, timely to take the *Wall*;
Which cannot ſtoop unto a final *Fall*.
Lend both Ears now, and hear, for *Jeſus* ſaith,
Oh *Woman!* great is thy Prophetick *Faith*.

THough *Faith* be *little*, may it not be *true*?
A *Spark*, and *Drop*, the *Fire*, and *Water* ſhew.
He *teacheth* well, that doth *diſtinguiſh* well;
Now *real* Faith from *falſe*, may Mortals tell.
True *Faith*, of good *Works* hath a lovely *Train*;
Its *Object*'s true; it coſteth *dear*; again,
It hath two *Hands*; it dreadeth not a *Teſt*;
It *liveth* in a *Storm*; that's better; beſt.
Art not in *Chriſt*? Go then to him; or go
To *Tophet* dying; unto endleſs *Wo*.
But art in *Chriſt*? beg down more of this *Grace*,
Be joyous (alſo) running of thy *Race*:
From all things hath a *Surety* freed *Thee*,
That *Moſes Law* could not a *Sinner* free.
As there's a *great*, ſo there's a *little* Faith,
In ſacred *Scripture* this *Jehovah* ſaith.

SECTI-

SECTION II.

Of HOPE.

CHAP. I.

Whether there be a Gospel-Hope? *and what this* Gospel-Hope *is?*

AS there is a *Gospel-Faith*, so there is a *Gospel-Hope*. *Faith* is the Christians *Logick*; *Hope*, is the Christians *Rhetorick*. *Faith*, is compared to a *Doctor* in the *Schools*; *Hope*, is compared to a *Captain* in the *Wars*. Though there may be a difference between *Faith* and *Hope*, in respect of *Subject*; in respect of *Object*; in respect of *Office*, and in respect of *Order*; yet, as there is a *Gospel-Faith*, so there is a *Gospel-Hope*. Now, as a *Gospel-Faith*, so a *Gospel-Hope*, hath a various *acception*, and *acceptation* in the sacred *Scripture*.

By

By *Hope*, ſometimes underſtand *Faith*. 1.
Be ready always to give an anſwer to every Man that asketh you a reaſon of the Hope that is in you, with meekneſs, and fear. By *Hope* here underſtand *Faith*; Faith, as to the *Doctrine*, and *Diſcipline* of the *Goſpel*. If the Glory of God, and the good of thoſe that ask a reaſon of Faith, as to the *Doctrine* and *Diſcipline* of the *Goſpel*, be concerned; otherwiſe, we are not to *caſt Pearl before Swine*. Apply not Evangelical *Promiſes* unto *ſwiniſh Men*, who regard them no more than *Swine* do *Pearls*, of whoſe uſe they can have no ſenſe. *Haſt thou faith? Have it to thy ſelf before God.* If thou beeſt perſuaded in thy ſelf, that a thing is *indifferent*, uſe this liberty to thy ſelf; have Faith with thy ſelf, but boaſt not of it to the *offence* of another.
1 Pet. 3. 15. Mat. 7. 6. Rom. 14. 22.

By *Hope*, ſometimes underſtand the thing *hoped* for. *Looking for the bleſſed Hope.* That is, for the *bleſſing* hoped for. Here *Hope* is *Metonymically* put for the bleſſing hoped for. 2.
Tit. 2. 13.

By *Hope*, ſometimes underſtand *Chriſt Jeſus* himſelf, the *Object* of *Hope*. *For the Hope of* Iſrael, *I am bound with this Chain.* *Chriſt*, is called the *Hope* of *Iſrael*, in reſpect 3.
Acts 28. 20.

respect of the *Fathers*, who looked for his *coming*, according to *promise*.

4. By *Hope*, sometimes understand some
Isa. 20. 5. mighty *Prince*, or *People*. *They shall be afraid and ashamed of* Æthiopia *their expectation, and of* Egypt *their glory.*

5. By *Hope*, sometimes understand a cer-
2 Cor. 2. 7. tain *persuasion*. *Our hope of God is stedfast, knowing, that as you are partakers of the Sufferings, ye shall be also of the Consolation.*

6. By *Hope*, sometimes understand the
Ps. 131. 3. *Grace*, or *Act* of *Hope*. *Hope thou* Israel *in Jehovah, from now, as yet, unto Eternity*; So the *Hebrew* Text. Now, 'tis the *Grace*, or *Act* of *Hope*, that is the *Subject* to be *discussed*, as I am more or less *indulged* the *Gales*, and *Gusts* of the *Spirit*.

Qu. But what is this *Grace*, or *Act* of *Hope*?

Sol. *Gospel-hope, is a Grace, and Fruit of the Spirit*; *consisting in an assured, and*
Descr. *abiding Expectation*; *having God, and all promised Good, future, and possible, for its Object*; *grounded upon the Mercies of the Father, and the Merits of the Son.*

Now, in this *Description*, there are four things that call for *Discussion*, being in-

indiſpenſably neceſſary in order to its *Conſtitution*: The *Nature* of it; the *Quality* of it; the *Object* of it; the *Cauſe* of it.

1. The *Nature* of it. *Goſpel-hope*, is a *Grace*, and *Fruit* of the *Spirit*. The Apoſtle ſpeaks of ſome of the Spirit's Fruits, *againſt which there is no Law*; Gal. 5.22, 23. no Law of Condemnation. *The fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance. Hope*, is not *expreſſed*, but 'tis *implied*; the reaſon is obvious, for *Hope* is a *Grace*; now, all *Grace* groweth upon this *Tree*, and is the *Fruit* of this Tree, the *Spirit*. That *Hope* is a *Grace*, is as evident, for it is *ranked* with *Faith*, and *Love*. *Remembring (without ceaſing) your work of Faith, and labour of Love, and patience of Hope, in our Lord Jeſus Chriſt.* 1 Theſſ. 1. 3. Here is the *work* of *Faith*; 'tis not a *dead*, but a *living* Faith; 'tis a work, but 'tis a Work of God; a *work* of *Grace*, and it *worketh* by *Love*. Here is the *labour* of *Love*; *Love*, is *laborious*; it labours *much*; labours *moſt*, though it thinks it labours *leaſt*. And, here is the *patience* of *Hope*; here is a *bearing*

of

of the *Croſs*, in *hope* of the *Crown*; a *paſſing* through the *Wilderneſs*, in *hope* of the *Land* of *Promiſe*; a *Suffering* (for) *Chriſt*, in *hope* of *Reigning* (with) *Chriſt*.

2. The *Quality* of it. This Grace, *Hope*, is an aſſured, and abiding *expectation*.

1. 'Tis an *aſſured* expectation. This
Gal. 5. 5. *Hope* is *acted* by the *Spirit*. *We (through the Spirit) wait for the hope of Righteouſneſs by Faith.* Here is a *waiting*, or *expectation*, and this is through the *Spirit*, which muſt needs be *certain*, and *ſure*: Yea, that 'tis an *aſſured* expectation, the Apoſtle endeavours to *inſinu-*
Rom. 5. 2. *ate*. *We rejoyce in hope of the Glory of God.* Where there is *Joy*, there is *Aſſurance*. There will come a time, when *Time* ſhall go into *Eternity*, and the *Soul* ſhall go into *Glory*, and we rejoyce in hope of this Time. There will come a time when we ſhall go *Home*; when we ſhall go to our Father's *Houſe*, wherein are many *Manſions*, and we rejoyce in hope of this Time. There will come a time, when we ſhall be *arrived* at our *Haven*; our *Heaven*; our *Palace*; our *Paradiſe*, and we rejoyce in hope of this Time. 'Tis

'Tis an *abiding* expectation. *Hope* is no *remover*, but an *abiding* grace. *Hope*, is not a *fading* quality; though it doth not always *act* (at leaſt in that *degree* act) yet it always *is*, where it ever *was*. Though it be not always a *lively* hope, yet 'tis alwaies a *living* hope. While I *live*, I *hope*, ſaith the *Heathen*; while I *dye*, I *hope*, ſaith the *Chriſtian*. 'Tis written, that the *wicked is driven away in his wickedneſs, but the righteous hath hope in his death*. There is a *hoping* (to) *death*, and a *hoping* (in) *death*. *Hope*, is to *laſt*, ſo long as this *life* laſteth; and to run *parallel* with the longeſt *minute*, and *moment* of *Time*. A *Chriſtian* (of *Chriſt*'s making) never *loſeth* his *hope*, until he hath *found* that which he *hoped* for. That *Hope* (which is the *Concomitant* of *Faith*) is an *aſſured*, and *abiding* expectation, may be read by him that runneth: *We deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end*. Here, is not (only) *hope*, and *aſſured* hope, but (alſo) the *aſſurance* of *hope*; yea, the *full* aſſurance of hope. A *Metaphor* taken from *Ships* that have all their *Sails* up; yea, and all theſe *Sails* filled with *Wind*. As *Faith* hath an eye to the

Dùm ſpiro, ſpero; dùm expiro ſpero.

Prov. 14. 32.

Heb. 6. 11.

πληροφορίαν.

truth of the *promise*, so *Hope* hath an eye to the *good* of the *promise*; but, the *assurance* of this *hope*, is, that we shall *receive* that *Good*. Though *Hope* (in *vulgar-Dialect*, and in the things of the *World*) signifieth of things to come a *probability*; yet (in *Scripture-Dialect*, and in the things of *Salvation*) it signifieth an undoubted *certainty*.

3. The *Object* of it. The *Object* of *Hope* is *God*, and all promised *Good*, future, and possible.

1. The *Object* of *Hope*, is *God*. That *God* is the *Object* of *Hope*, is evident, for Rom. 15. 13. he is called the *God* of Hope. *Now the God of hope fill you with all Joy, and peace, in believing, that ye may abound in hope, thorough the power of the holy Spirit.* He is called the God of hope *objectively*; because the proper, and primary object of it; and *effectively*, because the *worker* of it by his *Spirit*: Both these are legible in this proof: The *God* of *Hope*; there he is the *Author*, and the *Object* of it: That ye may *abound* in *hope*; there he is the *Actor*, and the *Worker* of it. This *Hope* is in God *formally*, as in the *Subject* of it; and in God *causally*, as in the *Fountain* of it; He is the *Author* of it, and the *Donor* of it; the *God* of it, and the Giver of it. As

Objective & effective.

As *God*, ſo *Good*; all *promiſed* good, is the *Object* of *Hope*. Though *God*, or *Chriſt* be the *immediate* Object of hope, yet there are *ſubordinate* Objects of hope; as the *Word* of *God*, and the *good things* of *God*; yea, *all* the good things of *God*, relating to this life, and that which is to come. But, this *Good*, which is the *Object* of *Hope*, muſt be *promiſed* good; *all* promiſed good. *In hope of eternal life which God that cannot lye promiſed before the world began.* Or, rather, from the beginning of ages, in that famous promiſe of the bleſſed ſeed. Not from eternity (ſaith one) but before all ages. As there is a *Hope* (by which) we lay hold, which is the *Grace*, or *Act* of *Hope*; ſo there is a *Hope* (upon which) we lay hold, which is the *Good* for which we hope; the *Object* of *hope*, God himſelf; and all the good things which he hath promiſed. This hope may be conſidered two wayes; for the grace acting in us, or for ſome promiſed good, upon which the grace acts. If, therefore, we take *promiſed good* to be the *object* of *hope*, then it falls under a two fold *Notion*. 2.

Tit. 1. 2
Gen. 3. 15.
Non ab æterno, ſed ante multa ſecula. Grotius.

Hope looks at that which is *good*. No man ever did, or can *hope* for that which 1.

is evil of it ſelf, or to him, if it appears ſo to be; though many have *hoped* for that which is indeed ſo, and hath proved ſo to them in the *event*, and *iſſue*.

2. *Hope*, hath for it's *Object*, ſome good *future*, and *poſſible*.

1. *Future*. *Hope*, ſpringeth from the *apprehenſion* of ſome good that is to come. The *Object* of *Hope*, is ſome *future* good, but the *Act* of *Hope*, is a *preſent* good, and that is preſent *pay*, to bear our charges in waiting. 'Tis a *future* good, that is Hopes *Object*, not ſomething had, but ſomething to *have*; not ſomething in *Hand*, but ſomething in *Heaven*; yea, eſpecially *Heaven it ſelf*; for, as *Chriſt* is the *Object* of *Faith*, and *Chriſtians* the *Objects* of *Love*, ſo *Heaven* is the *Object* of *Hope*. *For the hope which is laid up for you in Heaven.* The *Object* of *Hope*, is a *future* good; for that which a man hath already in his *poſſeſſion*, or doth already *enjoy*, he cannot be ſaid to *hope* for. Enjoyment, *ſwallows* up hope, or rather *perfects* it. Thus, the Apoſtle argues; *we are ſaved by hope*: Not by the *Grace*, or *Act* of *Hope*; but we look for ſalvation *promiſed*, and for ſalvation to be *performed*: What follows? *but hope that*

Rom. 8. 24.25. Not ſaved *Re*, but *Spe*.

that is ſeen, is not hope; for what a man ſeeth, why doth he yet hope for? but if we hope for that we ſee not, then do we with patience wait for it.

Poſſible. As *future*, ſo *poſſible* good, is the *Object* of *Hope.* 'Tis ſome *poſſible* good; or, ſuch a *good*, as we have good *grounds* to *attain*; for *impoſſibilities*, are rather the *Object* of *Deſpair*, than of *Hope.* Now, that is a *poſſible* good, which is a *promiſed* good; for the *Apoſtle* having aſſerted a *hope laid up in Heaven*, connecteth, and connexeth this; *whereof ye have heard before in the word of the truth of the Goſpel.* Whatſoever *God* hath laid under *promiſe*, is *poſſible* and *attainable*; now what *good* is it, that is for the *good* of thoſe *actually* his, that is not *laid*, and *left* under *promiſe*? That *Heaven*, into which all will *run*, as all the *rivers* run into the *Ocean*, is under *promiſe. Fear not little-little flock* (ſo the Greek) *for it is your fathers good pleaſure to give the Kingdom.* True *faith* is *rooted* in the *promiſe*, and *fruited* with *peace.* A *believer*, hath ſomething in *hope*, though little in *hand*; much in the *promiſe*, though little in his *purſe.* 2. Col. 1. 5. Luke 12. 32.

The *Cauſe* of it. The *mercy* of the *Father*, 4.

Father, and the *merit* of the *Son*. *Free-grace* is the *moving* cauſe; the *Action* and *Paſſion* of *Chriſt*, the *meritorious* cauſe.

1. *Primum mobile.*

Free-grace is the *moving* cauſe of this *Goſpel-Hope*. *Free-grace*, is the *wheel* that ſets all a going in the *Heart*; yea, the *wheel* that ſets all a going in *Heaven*. All *good*, is from *God*, and is an *Act* of his *Free-grace*. May the *Apoſtle* ſpeak? *Every good gift* (the temporal, and ſmaller) *and every perfect gift* (ſpiritual and greater) *is from above, and cometh down from the father of lights, with whom is no variableneſs, nor ſhadow of turning.*

Jam. 1. 17

2.

The active, and paſſive *obedience* of *Chriſt*, is the *meritorious* cauſe of this *Goſpel-hope*. As all this *promiſed* good is *grounded* upon the *mercy* of the *Father*, ſo upon the *merit* of the *Son*. The *Socinians* ſay, that *Chriſt* dyed only as an *Example*; that he did not *ſatisfie divine Juſtice by his active and paſſive obedience*. Are not many, not (only *breathing* the *Veins*, but (alſo) *letting* out the *Vitals*, and *bleeding* to *death*, this bleſſed and ſacred truth, that *Chriſt* by his *active*, and *paſſive* obedience, hath given *ſatisfaction* (to) the *Father*, for all given unto him

(by)

(by) the *Father*? If *God* be *reconciled*, certainly then he is *satisfied*; but God is reconciled. *Reconciled to God*; but how? *thorough the death of his Son.* There was a *concurrence* of Christs *active* and *passive obedience*, in order to *Satisfaction* and *Salvation.* Rom. 5. 10.

There must be the *Action* of *Christ.* 1.

A *Christ* must *do. Man*, would be *doing*, though it was to his *undoing*, for he sinned against a *negative precept*, and did that which was *prohibited*: *The Woman gave unto me, and I did eat*: Now, as *Man* would do, so *Christ* must do; as *Man* did that which was *prohibited*, so *Christ* must do that which is *imposed. I have finished the work which thou gavest me to do.* Christ (for *His*) hath exactly *answered* what the *Law* perfectly *required. Christ* hath *fulfilled* the *righteousness* of the *Law* (for) his, and *Christ* is *fulfilling* the *righteousness* of the *Gospel* (in) his. It is written, that when *Christ* had (upon the *Cross*) received the *Vinegar*, he said, *It is finished.* Now the *Prophesies* of him were *finished*, saith one. Now his *pilgrimage*, and the *wrath* of *God* were *finished*, saith another. Now the Jewish *Law*, and *Sacrifice*, was at an end, saith John 17. 4. John 19. 30. *Aug. Chrysist.*

Jansenius. a third. Here is the *Action* of a *Christ*.

2. There must be the *passion* of *Christ*. A *Christ* must *dye*. As there must be his *active*, so there must be his *passive* obedience. As Christ *did*, so Christ *dyed*, and so *satisfyed*. Is not *Redemption* a *Good*? a *great* Good? a *Soul* Good? This is

Eph. 1. 7. by *Christ*. *In whom we have redemption thorough his blood, the forgiveness of sins, according to the riches of his grace.* *Man*, had *sinned*; *God*, was *offended*, and would be *satisfied* the same way that he was offended; that is, by the *Sinner*, or by the *Surety*; by the *Person*, or by the *Proxie*; by the *Creature*, or by *Christ*;

1 Pet. 3. 18. Now, *Christ hath suffered for sins, the just for the unjust, that he might bring us to God.* That he might bring God down to his, which is a heaven here, and carry his up to God, which is a heaven hereafter. Here is *suffering*, and here is *satisfying*, for here is bringing unto God; into *reconciliation*, and *communion* with *God*. A *sinless* one *suffered*, and *satisfied* for *sinful* ones. *Christ*, was *Man*, that he might *suffer*, and *God*, that he might

Heb. 9. 12. *satisfy: He hath (by his own blood) once entred into the holy place, having obtained eternal redemption for us.* As the High Priest

Prieſt entred with blood into the holy of holieſt; ſo Chriſt (by his own blood) hath entred into the holy place (which is Heaven) of which the holy of holieſt was a tipe, and hath obtained eternal redemption for us. Now, if *Chriſt* (by his *Action*, and *Paſſion*) hath obtained eternal redemption, certainly then he hath given by theſe (unto *divine Juſtice*) a plenary, and perfect *ſatisfaction*, for all given unto him, and unto whom he is given.

CHAP.

CHAP. II.

Inferences and *Motives*, concerning a *Goſpel-Hope.*

I. *Inferences*, concerning a *Goſpel-Hope.*

Infer. 1. 'Tis the *Duty*, and *Mercy*, of the *Iſrael* of *God*, to make the *God of Iſrael*, the *Object* of their *Hope*. To theſe diſtinctly.

1. 'Tis their *Duty*. When the *Pſalmiſt* found amazing, and amuſing ſtrivings, and ſtruglings (within) his heart, he reflected this incumbent duty (upon) his heart: *Why art thou bowed down O my* Pſal. 42. 5. *Soul? and why art thou diſquieted within me? hope thou in God.* Did he ſo? do thou ſo. 'Tis undoubtedly thy *duty* to keep *Hope* acting upon it's *Object*. Oh *write* after this *Copy*, and *walk* after this *path*, in this *matter*!

2. 'Tis their *mercy*. Oh what a mercy is it, to have ſomething, in *hope*, when there is nothing in *hand*! Both the *Duty*, and the *mercy*, of the *Iſrael* of God, are legible

legible together, in making the *God* of *Iſrael*, the *Object* of their *Hope*. *Let Iſrael hope in Jehovah*; there's the duty: *For with Jehovah there is mercy, and* Pſal. 130. *with him is plenteous redemption*; there's 7. the mercy. The *Pſalmiſt*, and the *Prophet*, are not *Two*, but *One*, as to their *Opinion* herein, and *Impoſition* hereof: *Truſt ye in Jehovah until eternity*; there's Iſa. 26. 4. the duty: *For Jah Jehovah is a rock unto Eternity*; there's the mercy.

As there is a true, ſo there is a *vain* Infer. 2. hope. 'Tis ſaid by *Bildad*, (old love, or *Spes vera*, without love) as the word ſignifieth, *That & vana.* *the hope of the hypocrite ſhall be cut of,* Job. 8. 14. *and his truſt ſhall be as a ſpiders web*; or houſe; margent. The hypocrite *clings* about the *object* of his *hope*, as a man that is ready to *drown*, takes hold of any thing within his *reach*, though a *twig*, or a broken *ſtick*; but this ſhall be cut off, and his truſt ſhall be a ſpider's houſe. The *web*, is the *houſe* of the *ſpider*. There is ſome *curioſity* in the *web* of a *ſpider*, but there is no *ſtability* in the *web* of a *ſpider*. The *ſpider* fetcheth her *web* out of her own *bowels*, having no *extrinſecal* materials to build her *houſe* with. The *web* (alſo) of the *Spider* doth

doth *periſh*: when the *houſe* comes to be *cleanſed*, down goes the *web* of the *ſpider*. Thus, the *works* of an *Hypocrite* are *unſtable*; they are *fetched* out of *himſelf*; but when a *ſhowr* of *blood* cometh, his *hope* goeth to *wrack*: Is not this (now) a *vain* hope? The *Prophet*, hath a *Dialect* Jer. 3. 23. in *Conſort*: *Truly in vain is ſalvation looked for from the hills, and from the multitude of mountains; truly in the Lord our God is the ſalvation of Iſrael.* Whether by *hills*, and *mountains*, we underſtand formidable *Forts*, and humane *Help*, as ſome *interpret*; or *Idols*, as others *interpret*, in vain is ſalvation looked for from theſe. Well may it be ſaid (in this *critical* hour) with the greateſt *confidence*, and *innocence*, truly in the *Lord* our *God* is the *Salvation* of *England*, and of his *Iſrael* in *England*: All the *Salvation* of the *Iſrael* of *God*, hath been from the *God* of *Iſrael*, and *written* as with a *Beam* of the *Sun*; witneſs thoſe *detections*, *diſappointments*, and *defeats*, of a *beaſtly* and *bloody*; *mercileſs* and *murderous* generation of *Men*: Did I ſay *men*? I may ſay *miſcreants*, and *monſters*; armed *Furies*, and incarnate *Devils*; within our *Bowels*, and upon our *Borders*. I ſhall therefore

Seal,

Seal, what the *Pſalmiſt* hath written to my *hand*; *He that is our God, is the God of ſalvation, and unto God the Lord, belong the iſſues from death.* Pſal. 68. 20.

Thoſe, that are *Hopeleſs*, are *Chriſtleſs*, and *Godleſs*. Art without a *Goſpel-Hope*? read then thy miſery in capital, and text letters, for thou art *Chriſtleſs*, and Godleſs too. Ah ſoul! what *penſil* is able to *delineate* thy *miſery*? Thou art *Hopeleſs*, and ſo conſequentially *Chriſtleſs*, and *Godleſs*. Ah! what *hopeleſs* perſon ſhould (with dry eyes) read that text, and truth? *At that time ye were without Chriſt, being aliens from the common wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.* Here are five *withouts*, and they are all ſad ones indeed. Infer. 3. Eph. 2. 12.

Without *Chriſt*. Is this nothing? *He* is *All*, and in All: All things, and in all things; ſo the greek. 1.

Aliens from the *Common-wealth* of *Iſrael*. They had no right to that, and yet was there ever ſuch a *Common-wealth* before or ſince? 2.

They were *ſtrangers* from the *Covenants* of *promiſe*. They had no *propriety* in the *promiſe* of *Life* for they had no *propriety* in the *Prince* of *Life*. They 3.

4. They were without *Hope*. As they were without theſe, ſo they were without *hope* of theſe.

5. Without *God*. 'Tis ſad being in the *World* without *God*, and yet theſe were without *God* in the *World*. Ah Soul! mayſt not thou read thy *miſery* in *red* letters? in *letters* of *blood*? To be without *Chriſt*, the *Ground* of *Hope*; to be out of the *Church*, the *place* of *Hope*; to be without the *Covenant*, the *reaſon* of *Hope*; and to be without *God* (as to *Reconciliation*, and *Communion*) the *end* of *Hope*, is not this ſad? and (at the hearing of it) may not thine ears *tingle*? Who is able to ſay what it is to be without *any* of theſe? but what is it then to be without *all* theſe? The great *Doctor* of the *Gentiles* (ſpeaking of Chriſtians of Chriſts making) ſaith, *If in this life only we have*
1 Cor. 15. 19. *hope in Chriſt, we are of all men the moſt miſerable.* If *Faith*, and *Hope*, ſhould not *ſtretch* themſelves beyond (this) *life*, then there would be no life, like a *Chriſtians* life.; ſuch are the *Croſſes*, and *Loſſes* here; ſuch are the *Pains*, and the *Pangs* here; ſuch are the *Trials*, and the *Travels* here; but, we have in (this) life *hope* for (another) life; for a (better) life; for a life

life *incapable* of theſe things. They, had *hope*, but thou art without it, and is not this ſad? *Hope* (in ſome ſenſe) excelleth believing, trembling, and praying; the *Devils believe, and tremble*; yea, they *beſought Chriſt*; but they cannot *hope*: This, they want, and can never have: This, is the *life* of *Chriſtians*, and the *want* hereof maketh *Devils*. Jam. 2. 19. Luke 8. 30, 31.

There muſt be *living* (thorough hope) upon the *Object* of *Hope*. The *life* of *Faith*, is a *noble* life, and ſo is the *life* of *Hope*; theſe two *live* together, and will *dye* together. *Jehovah is my portion (ſaith my ſoul) therefore will I hope in him.* 'Tis a *mercy* to have a *portion* (in) the *World*, but 'tis a *miſery* to have the *World* (for) a *Portion*. Though thou haſt no *Bags*, and *Barns*; not an *Affluence*, and *Confluence*, of theſe *leſſer*, and *lower* things; though thou haſt not a *Palace*, but a *Cottage*, and liveſt not at *Court*, but upon a *Common*; though thou fareſt not *deliciouſly*, but haſt ſhort *Commons*, and haſt not *Bread* (for) to *morrow* (until) to *morrow*; though thou haſt not Variety, and *Rarity*, but a *morſel*, nor the *fineſt* (or *fat* of the *Wheat*) but *pulſe*; though thou haſt not *Superfluity*, but a *handful* of Infer. 4. Lam. 3. 24.

of *Meal* in the *Barrel*, and a little *Oyl* in the *Cruse*; yet (if actually Christs) thou hast *Jehovah* for thy *Portion*, therfore *hope*.

Infer. 5. Those (who have the *Grace* of *Hope*) should have a *Life* in *Print*. What manner of persons ought they to be in *Cogitation*, and *Communication*, and *Conversation*, who have *God*, or *Christ*, or *Heaven*, for the *Object* of their *Hope*? Hast a *Gospel-hope*? look then to thy *Steps*, and make *strait* steps to thy *Feet*. A well led *life*, *is* the best *Monument*. 'Tis highly commendable, when the *life* of a *Christian*, is a *Commentary* upon the *life* of a *Christ*. A *Congregational-life*, should be a *Christian-life*; an *Evangelical-life*, should be an *Angelical life*. A *Life* in *Print*, is a silencing *evidence*. Good *works*, are more *evidential* unto *interest* in *Christ*, than good *words*. The *Life*, rather than the *Lip*, is *evidential*, for what *Country*, thou art *bound*; what thy *Desires*, and *Delights*, and *Designs* are. The *End* of the *Conversation*, is (notoriously) *evidential* (for) or (against) a *Man*. The *Life* will *speak*, when the *Lip* is *silent*. 'Tis not the *witty* Head, but the *holy* heart, that shall go to

1. Jo. 3. 3. *Heaven*, *Every one that hath this Hope in him, purifieth himself, even as he is pure.*

pure. Every one (actually in Chriſt) as to *Nation*, whether *Jew*, or *Gentile*; as to *Sex*, whether *Man*, or *Woman*; as to *Age*, whether a *Methuſelah*, or a *Joſiah*; as to *State*, whether a *Craſſus*, or a *Codrus*; as to *Degree*, whether a perſon in his *Robes*, or a perſon in his *Rags*, deſireth, and endeavoureth (thorough Chriſt) to be *pure*, as *Chriſt* is pure. This (as) is an as of *quality*, not of *equality*. A *Chriſtian*, ſhould be like the *floor* of the *Temple*, and the *Ark* of *Noah*, over-laid with pure Gold within, and without. 'Tis ſaid of one, that he lived long in the ſhort ſcantling of his life. 'Tis ſaid of *Daniel*, that nothing was found againſt him, *unleſs it was concerning the Law of his God.* Though *perfection* be not in the *power* of a *Chriſtian*, yet it ſhould be in the *endeavour* of a *Chriſtian.* Thoſe, who ſhall wear *Kings* Robes in *Heaven*, muſt wear *Saints* Robes on *Earth. Godlineſs* (ſaith one) always *enricheth* the *poſſeſſor.* 'Tis pity but the *life* of a *Chriſtian* ſhould be ſuch, as *envy* it ſelf might not know where to *faſten.* As the *Image* in the *Glaſs*, doth *reſemble* the *Face*, or *Figure*; the *Feature*, and *Favour*; ſo doth a *Chriſtian* (after his *proportion*)

Jewel.

Diu vixit licet non diu fuit.

that hath a *Goſpel-Hope* reſemble Chriſt.

Infer. 6. Thoſe (actually Chriſts) are to *hope* to the *end*. As there muſt be a *believing*

1 Pet. 1. 9. to the *end*, if at the *end* of our *days*, we would *receive* the *end* of our *Faith*, the *Salvation* of our *Souls*; ſo, there muſt be a *hoping* to the *end*, if at the *end* of our *days*, we would *receive* the *end* of our *hope*, and be graciouſly *arrived* at that *City* (which is the *Object* of it) the

Heb. 11. 10. *builder and maker whereof is God. Hope*, is a ſweet, and firm *companion* of *man*; it is the laſt thing that *leaveth* him. The Apoſtle preſſeth a hoping to the end.

1 Pet. 1. 13. *Gird up the loins of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jeſus Chriſt.* Gird up the loins of your mind: The *Jews*, and *eaſtern people*, tuck up their long *garments*, that they may be more *expedite*, and *free*, to a *journey*, or *buſineſs*; thus, *Chriſtians* (having a *Goſpel-Hope*) muſt take *ſhort* their *minds* from terrene *objects*, and *delights* in their *progreſs* thorough the *wilderneſs*, unto the *Holy Land*: Be ſober; in *principle*; in *practiſe*: And hope to the end; τελείως. and hope perfectly, ſo the greek: But, for what? For the grace that is to be brought

unto

unto you at the revelation of Jeſus Chriſt; for more *grace* here, and for glory hereafter.

That a *hoping* perſon, is a *happy* perſon. Haſt a *Goſpel-Hope*? drink (then) of the brook by the way, and lift up thy head, for the *hoping* ſoul, is the *happy* ſoul. Thou mayſt ſay, as *Luther* did, let him be *miſerable* that can be *miſerable*, for my part I cannot be *miſerable*, for I have a *Goſpel-Hope*. *Happy is the man that hath the God of Jacob for his help, whoſe hope is in the Lord his God.* Canſt thou be *miſerable*, ſo long as *God* is *merciful*? Canſt thou be *unhappy*, when the *God* of *Gods*, is the *Object* of thy *Hope*? Haſt a *Goſpel-Hope*? Then that *God* who hath *eternity* for his *manſion*, and *eternity* for his *meaſure*, ſpeaketh unto thee from the *mercy-ſeat*; from *Gerizim* (the *mount* of *bleſſings*) not from *Ebal* (the *mount* of *curſes*) for the *hoping* perſon, is the *happy* perſon. The *Heathens* had this *Divinity* among them, that only *good men* ſhould be *happy* hereafter. When *Cræſus* asked *Solon* (that *Athenian-Lawgiver*) who was more *happy* than *Cræſus*; *Solon* anſwered, *Tellius*; who, though he was a *poor* man, yet he was a *good* man. If there

Infer. 7.

Pſal. 146. 5.

Deu. 11. 29.

be a person *unhappy* on this side *Hell*, 'tis a person without a *Gospel-Hope*; and, if there be a person *happy* on this side *Heaven*, 'tis a person that hath a *Gospel-Hope*. This may be said of *Christ*, and of those who are *Christs* (having him for the *Object* of their *Hope*) that they are *three* times; *four* times; many times; *very* many times *blessed*.

O terque quaterque beati!

Toties quoties.

Objec. 1. Ah but this is an *evil* day, and like to be *worse*! The *People* of *God* have not (only) the *sense* of *death*, but also the *sentence* of *death* in themselves now: There is a *Storm* impending; a *Shower* impending; it may *rain* (and that *blood*) before *night*; before I be *gathered* unto my *Fathers*; before I go to the *grave of silence*, and have a *pillow* of *dust* for my *head*.

Sol. Be not over concerned, for Christ is the Object of thy *Hope*. Do not *rack* thy *thoughts*, and *Anticipate Providence*, for, *sufficient unto the day is the evil thereof*. Do not live like a person in the *Tombs*; dig not thine own *grave*, and *bury* (as it were) thy self *alive*, for *God* is the *Object* of thy *Hope*, and will be so in a *day* of *evil*. *Be not a terror unto me, thou art my hope in the day of evil.*

Mat. 6. 34.

Jer. 17. 17.

Ah

Ah but mine *eyes* fail in *waiting* for God! in *waiting* for *Good*! Object. 2.

Enjoyment, will *compenſate* all thy *Hope*, and *fruition* will be a *Compenſation* unto all thy *expectation*. *Hope deferred, maketh the heart ſick, but when the deſire commeth, it is a tree of life.* Sol. Prov. 13. 12.

Ah but I may ſay as the *Church* did! *My ſtrength, and my hope is periſhed from the Lord.* I am clean out of *Hope.* Objec. 3. Lam. 3. 18.

Doſt ſay as the *Church* did? then *do* as the *Church* did. But what *did* the *Church*? Sol.

1. She *ſeeketh* the *God* of *Gods*. *Remembring* (remember, that's a better reading;) *Remember my affliction, and my miſery, the wormwood, and the gall.* As if ſhe would give unto that *God* a *memento*, that *needeth* no *memento*'s: 'Tis true, *God* needeth no memento's, and *memorandums*, but yet to do theſe things, *he will be enquired of by the houſe of Iſrael.* 1. v. 19.

She *ſenſeth* her *Heart*, as with her *own* miſery, ſo with *Gods* mercy. 2.

With her own *miſery*. *My Soul hath them ſtill in remembrance, and is humbled in me*; or bowed in me. *This I recall to mind* (reduce, or make to return to my 1. v. 20. v. 21.

heart; Margent;) *therefore have I Hope.*

2. With Gods *mercy. It is of the Lords mercies that we are not consumed, because*
v. 22, 23. *his compassions fail not: They are new every morning; great is thy faithfulness.* As if she had said, 'tis a *wonder* of *mercy* that things are no *worse*, seeing we are no *better*, but are so *bad.*

3. She *sealeth* this with her own *expe-*
v. 25, 26. *rience. The Lord is good unto them that wait for him, to the Soul that seeketh him: It is good that a man should both hope, and quietly wait for the Salvation of the Lord.* The *experience* of the *Church*, is here *produced.* We are not to make *experience* the *Rule* of *Scripture*, but to make *Scripture* the *Rule* of *experience.* 'Tis said of *Luther*, that he *felt* what he *spake*, and had *experience* of what he *wrote*; therefore greatly *qualified* to *express* to the *life*, both the *Sore*, and the *Salve*; the *malady*, and the *medicine*; the *Assault*, and the *Assistance*; the *Order* of the *Battel*, and the *means* of the *Conquest.*

Experientia docet, optimaque Magistra est.

Object. 4. Ah but I question whether my *hope* be a *true* hope! Ah my *fear* is that my *hope* hath the *Stamp* of a *Cæsar*, but not the *Stamp* of a *Christ* upon it!

A *true*

A *true* Hope, may be known from a *falſe* Hope. Sol.

A *falſe* Hope, hath a falſe *Object*. Some, make *pleaſure* their *Hope*; ſome make *profit* their *Hope*; and ſome make the *World* their *Hope*. *Job*, declaimeth againſt this: *If I have made gold my hope, or have ſaid unto the fine gold thou art my confidence.* Thus, falſe *Hope*, hath a falſe *Object*, but true *Hope*, hath a true *Object*. *Paul, an Apoſtle of Jeſus Chriſt by the commandment of God, our Saviour, and Lord Jeſus Chriſt, which is our Hope.* 1. Job. 31. 24. 1 Tim. 1. 1.

A falſe *Hope* goeth *alone*. A *counterfeit* Hope, is without a *Train*; this hath no *Graces* going along with it; but, *true* Hope, hath a *Train* of *Graces*. *We glory in tribulation alſo, knowing that tribulation worketh patience, and patience, experience, and experienee, Hope.* The *Apoſtle* (in the *context*) having *aſſerted, we glory in Hope* of the glory of God; the *Glory* of *God*, was the *Object* of their *Hope*, and they *gloried* therein (for ſo the greek is, we glory in hope of the glory of God) *ſubjoineth* this; And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience 2. Rom. 5. 3, 4. Rom. 5. 2. καυχώμεθα.

tience, and patience, experience, and experience, Hope. *Graces*, have (as it were) a *generation* one from another, though *all* Graces have but *one* generation from *Christ* at *once*. We have (here) the *Genealogy* of *Hope* in three *Descents*: *Experience*, is the *next*, or immediate *Parent* of *Hope*; and experience, hope.

3. A false *Hope* is *short-lived*. *The hypo-*
Job. 8. 13. *crites Hope shall perish.* As all the *Hope* of *hypocrites* perish when they *dye*, so (while they *live*) their *hopes* are *dying*: They have no *hope* when they *dye*, yet all their *hope* is to *dye*, and that is a *miserable* hope. The *Hopes* of *hypocrites*, they are as the Lifes of many *Popes* have been, *very*
Job. 20. 5. *short. The triumphing of the wicked is short, and the joy of the hypocrite is but for moment.* Did the *Psalmist* say, *remember how short my* time is? I may say to the *hypocrite*, remember how *short* thy *Hope* is. And, as the *Apostle* saith, *Brethren, the time is short*; so, the *hypocrite* may say, my *Hope* is *short*. Thus, a *false* Hope, is a *transient* Hope, but a *true* Hope, is a *permanent* Hope; a *false* Hope, is a *flee-*
1 Cor. 13. *ting* Hope, but a *true* Hope, is an *abiding*
13. Hope. *Now abideth faith, hope, and love.*

2. *Motives*

2. *Motives* concerning a *Goſpel-Hope.*

Would ye have *God* to take *pleaſure* in you? *Live* (then) and *dye* in the *Act*, and *exerciſe* of *Hope*. There are *veſſels* in whom *God* taketh no *pleaſure*; but, what infinite, *Condeſcention* is it, that he which doth all things according to his *pleaſure* and who (only) hath right to ſay, my *will*, is my *Law*; my will, is my *rule*, ſhould take pleaſure in *Duſt*, and *Aſhes*? in *undeſerving*? yea, in *ill deſerving* creatures? We may reſolve the reaſon of Gods actions, into Gods will; *He is the Lord.* The *firſt* Cauſe, needeth not to ſhew *ſecond* Cauſes; *God*, hath the reaſon of all things in himſelf, and therefore we are not to call upon him to give a reaſon: *God*, is the only *Line*, and *Rule* to *Himſelf*; and to all *beſides* himſelf. We muſt do the *will* of *God*, becauſe it is the *Will* of *God*; his *will*, muſt not be (only) the *Rule* of what we do, but (alſo) the very *reaſon* why we *do* it. Was there ever any *Cain*, or *Eſau*? Any *Achitophel*, or *Jezebel*? any *Judas*, or *Julian*, but did the *will* of *God*, though they went to *Hell* for their

Mot. 1.

Sic volo, ſic jubeo, ſtat pro ratione voluntas.

Luth. *Fiat voluntas mea; mea, Domine quia tua.*

their *pains*? *Luther* praying for an useful *Friend*, cried out, *my will be done, oh Lord!* but he comes off with this, *mine, oh Lord! becauſe Thine. Jehovah,* Pſal. 147. 10. *taketh pleaſure in thoſe that fear him, in thoſe that hope in his mercy. God* hath the *People* of his *Pleaſure*; a *peculiar people, a peculiar treaſure*; a *People* very *near* unto *himſelf.*

2. Would ye not be *Stumbling-blocks* in the way of others? *Live* (then) and 1 Theſ. 4. 13. *dye* in the *Act*, and *exerciſe* of *Hope.* What the Apoſtle ſaith concerning the reſurrection (*I would not have you ſorrow even as others which have no hope*) is alſo true concerning other things. Do not carry it in the world, and before the world, as thoſe who have no hope. Do not diſhonour your *maſter* by *pangs* of pannick, and forbidden *fear.* Should it not have been below a *David*, a man after *Gods own heart*, a perſon of that *worth*, and *weight*, to ſay, I ſhall one day fall by the hands of this *Saul*? Did not *David* fear many *Philiſtines*, and doth he now fear one *Saul*? Did *God* ſay that *David* ſhould outlive *Saul*, and doth *David* ſay that he ſhall *dye* before *Saul*? I have ſo mewhere read of a *Salutation*, and

and a *Replication*, between a *Ruffian*, and a poor *man*: The *Ruffian*, meeting him *weeping* as he was *going*, ſaluted him thus; what, *weeping* ſtill? but what if there be no *Heaven* to *compenſate* this *weeping*? The poor man *replied*; Ah Sir! but what if there be a *Hell* for thoſe that *weep* not? The *Salutation* was *bad*, but the *Replication* was *good*. I beg pardon, if I make this *Uſe*; 'tis connatural unto *man*, to *run* into *extreams*, and *exceſſes*; but this I *preach*, and *preſs*, that there may be *Tunes* of *Joy*, with *Tones* of *Sorrow*, in thoſe that have *Chriſt* for the *Object* of their *Hope*; that they would be taking a *proſpect* of the *bright* ſide, and not be altogether *poring* on the *dark* ſide of the *Cloud*. *As ſorrowful, yet always rejoycing*. He brings in the *ſorrow* of the *godly* with an (*AS*) ſaith *Anſelm*; not that it is ſorrow *indeed*, but (*as*) ſorrowful; as if it were a *painted* Sorrow, not *true* Sorrow; but, when he ſpeaks of *Joy*, there is no (*as*) but *true* Joy. The *Deſign* is this; while ye (who have *Chriſt* for the *Object* of your *Hope*) are looking *downward*, be alſo looking *upward*; and while ye are in the *reflection* of what ye are in your *Selves*, be alſo in the

2 Cor. 6. 10.

Quaſi.

the *reflection* of what ye are in your *Surety* (for he is the *Object* of your *Hope*) that ye may not be *Stumbling-blocks* in the *way* of *others*.

3. Would ye be *ſecured* when the *Winds* are *prodigious*, and the waves are *impetuous*? *Live* (then) and *dye*, in the *Act*, and *exerciſe* of hope. When the winds *riſe*, and the Waves *roar*, the *Anchor* is *caſt* to *ſecure* the *Ship*. The Apoſtle diſcourſing, and diſcuſſing two immutable things (the *promiſe* of *God*, and the *Oath* of *God*) *in which it was impoſſible for God to lie, that we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us*; connecteth and connexeth this; *which hope we have as an anchor of the Soul.* A *material* Anchor, is caſt *downward*, but a *myſtical* Anchor is caſt *upward*, and *faſtned* in *Heaven*. Our *Hope* muſt *enter* into *Heaven*, and *fix* there. The *beſt* of the *Earth* is not ground *good* enough, nor *ſure* enough, for our *Anchor-hold*. Whatſoever we make our *Hope*, we make our *God*, and is there any thing on *Earth* good enough to be our *God*? *Creatures* (from the *Inſtinct* of *Nature*) will ſeek a *Refuge* upon the *approach* of a *Storm*.

Heb. 6. 17, 18, 19.

a *Storm*. Do the Heavens gather? will it rain before night? Is there a ſhowr of blood impending? *Ark* then (in) a *Chriſt*, and *Anchor* (upon) a *Chriſt*. *Act* (thorough Chriſt) *hope* upon a *Chriſt*, who is the *Object* of a *Goſpel-Hope*.

Would ye be under a diſtinguiſhing, 4.
and dignifying *Character*? *Live* (then) and *die* in the *Act*, and *exerciſe* of *Hope*. As ſome have been under a *debaſing* Character; thus, *Ahaz* was; *This is that wicked Ahaz*: Thus, *Ahab* was; *Ahab, ſold himſelf to work wickedneſs in the ſight of God, whom Jezebel his Wife ſtirred up*: Thus, *Jeroboam* was; *He did evil above all that were before him*: Thus *Abijam* was; *He walked in all the ſins of his Father*: Perſons, and places, might be multiplied, in order to the evincement of this, that ſome have been under a *debaſing* Character; but, others, have been under a *dignifying* Character: Thus, *Moſes* was, for *God* himſelf *preacheth* his *funeral Sermon*; *Moſes, my ſervant is dead*: Thus, *David* was; I have found *David*, the *Son* of *Jeſſe*, a *man after my own heart, who ſhall fulfil all my wills*: Thus, *Jacob* was; He went (unto) a *Duty* a *Jacob*, and *prayer*; he went (from) that

Duty

Duty an *Iſrael*, and *prevailer*: Thus, *Job* was; his *paſſion*, is buried under his *Patience*, and his *Infirmity*, under his *Grace*: *Ye have heard of the patience of Job*: Thus, *Abraham* was; He is cried up as the *Father* of the *Faithful*, who,

Rom. 4. 18. *againſt hope, believed in hope.* He *believed* againſt hope of *Senſe*, and *Reaſon*; he believed in hope of Gods *Word*, and *Power*, as *appeareth* by the *Antitheſis*. He believed *above* the *hope* of *man*, and *under* the *hope* of *God*, *who calleth things that are not, as though they were.*

5. Would ye *ſweeten* all your *Bitters*? *Live* (then) and *die* in the *Act*, and *exerciſe* of *hope*. 'Tis very *connatural* unto *profeſſors*, and *poſſeſſors* of *Chriſt*, to *rack* their *Thoughts*; to *dig* their own *Graves*; to *imbitter* their *Sweets*; to *live* like *perſons* in the *Tombs*; to take their *Turns* in *Bochim*; and to *pitch* their *Tents* in the *Valley* of *Baca*, by an *Anti-*

Num. 24. 23. *cipation* of *providences*. *Who ſhall live when God doth this*? ſaith *Balaam*. Thus

Jud. 13. 22. *Manoah ſaid to his Wife, we ſhall ſurely die*; Why? *Becauſe we have ſeen God.* Thus, perſons, are *apt* to take wrong *meaſures* and to *miſconſtrue* the *providences* of *God*. Are not many ready to

ſay

ſay, how *inſignificant* are all the *Detections*, and *Diſapointments*, and *Defeats*, that the *God* of *Gods* hath *brought* upon the *People* of his *Curſe*? We are all like to be concerned in a common calamity: But now *interpoſeth* a *Goſpel-Hope* with another *Dialect*, and ſaith, *meliora ſpero*; I hope better things; had God determined *Deſtruction*, he would not have given us theſe *pledges* for future *Deliverance* by *indulging* a *Nation* ſuch *Detections* and *Diſappointments*, and *Defeats*. Will not God *diſtinguiſh* between *Goſhen*, and *Egypt*? between *Sion*, and *Sodom*? between *Beth-el*, and *Beth-aven*? between *Iſralites* and *Iſhmalites*? between the *inward* and the *outward* Court? I hope better things. *Hope* (in the *worſt* of times) *looketh* for *better* times. *Though* Job 13. *he ſlay me, yet will I truſt in him.* Though 15. *God* ſhould make a *Thruſt* at me, and this Thruſt ſhould be *mortal*, yet *He* ſhall be the *Object* of my *Hope*.

Would ye have a formal *Plea* at the 6.
Throne of *Grace*, againſt enemies *without*, and *within* too? *Live* (then) and *dye* in the *Act*, and *exerciſe* of *Hope*. To theſe diſtinctly and concisely.

Would ye have a formal *Plea* at the 1.
Throne

Throne of *Grace*, against enemies *without*? *Live* (then) and *dye* in the *Act*, and *exercise* of *Hope*. Those (who have a *Gospel-Hope*) have enemies without, open, and close. It was the common saying of an *Emperour*, *that a close Enemy is far worse than an open.* The *Psalmist*, had his Enemies *without* and against them he prayeth upon the *account* of his *hope*.

Leo Isaurus. Inimici occulti, pessimi.

Psal. 71. 4, 5. *Deliver me, oh my God, out of the hand of the wicked; of the unrighteous, and cruel man; for thou art my hope, oh Lord God; thou art my trust from my youth.*

2. Would ye have a formal *Plea* against enemies *within*, at the *Throne* of *Grace*? *Live* (then) and *dye* in the *Act*, and *exercise* of *Hope*. As those (who have a *Gospel-Hope*) have enemies *without*, so *within*, and these are the *worst*. Ah Soul! they are the *Sauls* within; the *Achans* within; the *Goliah's* within; the Sons of *Zerviah* within, that are the *greatest*, and the *worst* enemies. Against these (also) doth the *Psalmist* pray, upon the *account* of making *God* the *Object* of his *Hope*. *And now Lord, what wait I for? my hope is in thee:*

Psal. 39. 7, 8. *Deliver me* from all my transgressions, make *me not the reproach of the foolish.*

As

AS *Goſpel-Faith*, ſo *Goſpel-Hope* appears
In ſacred *Writ*; now greatly this endears
That *Holy-Place* (ſhould Death *arreſt* to *morrow*)
Where *Tunes* of *Joy* admit no *Tones* of *Sorrow*.
A *Goſpel-Faith* goes firſt, but follows then
A *Goſpel-Hope*, which *decketh* lapſed *Men*.
Though *Goſpel-Hope* hath various *Acceptations*
In *Goſpel-Lines*; all worthy *Contemplations*;
In *ſilence* paſs I them: This little *Tract*,
Of Goſpel-Hope, ſuggeſts the *Grace*, or *Act*.
A *Goſpel-Faith* is *Logick* unto *Man*;
And *Goſpel-Hope* his *Rhetorick*; but can
Man *Hoping* be, and not *believing*? then
May *Pictures* in the *Fire* be *drawn* by *Men*.
Faith's cried up as *Doctor* in the *Schools*;
Yet cried down by many graceleſs *Fools*.
Hope's cried up as *Captain* in the *Wars*;
In *Conſort* yet are theſe, deteſting *Jars*.
This *Goſpel-Hope* appears a lovely *Grace*;
The *Spirits Fruit*, in *running* of our *Race*;
'Tis an aſſured *Hope* with *Approbation*;
'Tis (alſo) an abiding Expectation;
For *Object*, this hath *God*; all *Promiſe-Good*
Both *Poſſible*, and *future* underſtood;
'Tis on the *Mercy* of the *Father* founded;
And on the *Merit* of the *Son* 'tis grounded.

Deſcribed thus, the *Seeing* may *eſpy*
Its *Nature*; *Object*; *Cauſe* and *Quality*.
The *Duty*, and the *Mercy* of a *Soul*,
Are herein found, and that without *Controul*.
As there's a *true*, ſo there's a *Hope* that's *vain*.
All *Hopeleſs* ones, are *Chriſtleſs* ones. Again;
We (thorough *Hope*) muſt on its *Object* live,
If to the *Object* we would *Glory* give.
Hope, calleth for a Life in *Print* (I'le haſten)
That *Envy* (now) may not know where to *faſten*.
All *hoping* ones, are *happy* ones; and 'tis
From mount *Gerizim* Jeſus ſpeaks to *His*.
Falſe *Hope*, falſe *Objects* hath, but *Hope* that's true
Chriſt Jeſus hath for *Object*, truth doth ſhew.
Falſe *Hope*, doth go *alone*; a bleſſed *Train*
Of *Graces* hath true *Hope*, and theſe remain.
Falſe *Hope ſhort-lifed* is, and *tranſient*:
True *Hope* is *living*, *laſting*; *permanent*.
Would ye that *God* in you ſhould take a pleaſure?
Not *ſtumbling* others, taking a right meaſure?
Would ye from others *differ* under *Croſſes*?
And would ye *ſweeten* all your bitter *Loſſes*?
Would ye have formal *Pleas*? this is the *Scope*;
Live (then) and *dye* in *Acts* of *Goſpel-Hope*.
But drawing to a *Cloſe*, I cannnot *grave* it,
A *Heaven* 'tis to *hope* it, what to *have* it?

SECT.

SECT. III.

CHAP. I.

Whether there be a *Goſpel-Love*, and what this *Goſpel-Love is?*

AS there is a *Goſpel-Faith*, and a *Goſpel-Hope*, ſo there is a *Goſpel-Love*. Theſe three divine graces (*Faith*, *Hope*, and *Love*) are (as it were) a created *Trinity*, and have (as it were) ſome glimering *Parility* of a Trinity *uncreate*. Both *Moraliſts* and Divines ſay, that *Love is the Weight of the Soul*; it inclines us to this or that thing; which way ſoever the *Affection* goeth, the *Mind* alſo goeth, and the *Action* followeth. This was the *Definition* of *Plato* concerning *Love*; That it is an *Ardor*, a *Flame* of a *Soul* dead in his own *Body*, and living in another. As there is a *Love* of *Compaſſion*, with which an *Enemy* is to be *loved*; *Love your enemies*; So, there is a *Love* of *Complacency*, by which a *Friend* is to be *loved*: The Spouſe *loved* to *lean*, as well as *leaned* where ſhe *loved*; Mat. 5. 44.

Cant. 8.5. *Who is this that commeth up from the wilderneſs leaning upon her beloved?* *Love*, is *referrible* to *God*, and *Man*.

1. To *God*. As 'tis referred to God, ſo it ſignifieth,

1. His divine *Eſſence*. *God* infinitely delights himſelf in his *Son*, who is his *wiſdom*; in his *Spirit*, which is his *power*;

1 Jo 4.16. in his *Creatures*, and in his *Children*. *God is Love*: He is *Love* in the *Abſtract*; he is (as it were) a *Compound* of *Love*.

2. His divine *purpoſe*. *Jacob have I loved.* This is the foreknowledg of God,

Rom. 9. 13. and the good pleaſure of his will.

2. To *Man*. As *Love* is *referrible* to *God*, ſo to *Man*, and thus 'tis reducible to three heads; carnal; moral; ſpiritual.

1. *Carnal*. There is a *carnal Love*, which falls under a three fold *notion*, and is *reducible* to three *heads*; Sin; Self; World.

*1 *Sin*. There is a *love* to *Sin*, and that's the *worſt* Love. Though *Sin* be an *evil*; yet there is a *love* to *Sin*. Though it may be ſaid of *Sin*, as it is ſaid of *War*, to be a *complex* evil, yet there is a *love* to *Sin*. Though the *Name*, and the *Nature* of *Sin* be *Evil*, yet there is a love to *Sin*. Though *Sin* be

Malum Complexum.

be a *burdening*, and a *breaking* of *God*, yet there is a love to *Sin*. *The Prophets propheſie falſly, and the people bear rule by their means, and my people love to have it ſo; but what will ye do in the end* thereof? Though *Sin* be a *darkning* of the *Glory* of *God*, and a *defacing* of the *Image* of *God*, yet there is a *love* to *Sin*. Though *Sin* be a *crucifying* of the *Son* of *God*; a *grieving* of the *Spirit* of *God*; and the greateſt *injury* to the Soul of *Man*; yet there is a *love* to *Sin*. Though *Sin* maketh *Angels*, *Devils*, and *irritates* a *God* to *caſt* them out of *Heaven*, into *Hell*, yet there is a *love* to *Sin*. Though Sin (the *plague* of *plagues*) did *provoke* that *God*, who is *infinite* in *Attribute*, as well as in *Eſſence*, to turn *Adam* (the *Emperor* of the *Univerſe*) and his captivating *Conſort* (the *Empereſs* of the *Univerſe*) out of *Eden* into the *wide World*, yet there is a *love* to *Sin*. Though *Sin* be a curſed *Inmate*, and a curſed *Make-bate* between *God*, and *Man*; between *Man*, and *Man*; between *Man*, and *Himſelf*, yet there is a *love* to *Sin*. Though *Sin* hath been the unhappy *Womb* of all the penal, and prodigious Jndgments that have been in the

Jer. 5. 31

Diu vixi; diu peccavi. *Aug. Beza.*

World, yet there is a *Love* to *Sin*. Though *Sin* hath been *daring* of an angry *Deity* to *rain* (as it were) *Hell* out of *Heaven* upon *Sodom*, and *Gomorrah*; yet there is a *love* to *Sin*. Though *Sin* hath made that work in *Countries*; in *Cities*; in *Churches*; in *Families*; in *Souls*, yet there is a *love* to *Sin*. Though *Sin* had not a *Being* (from) *God*; cannot have a *Being* (with) *God*; and striketh at the *Being* (of) *God*, yet there is a *love* to *Sin*. *Lovers of pleasures more than lovers of God.* The Greek is elegant; 'tis an *Agnomination*, or *Alluſion* to *words*, when the moſt differing ſignification is taken away. There is no *Sin* in the *nature* of *Angels*, there is nothing but *Sin* in the *nature* of *Men*. Man (naturally) is a *Veſſel* of *Sin*, and a *Vaſſal* unto *Satan*, and yet there is a *love* to *Sin*. Though *God* be a *hater* of *Sin*, *Man* is a *lover* of *Sin*.

2 Tim. 3. 4.

Paronomaſia.

2. *Self.* As there is a *love* to *Sin*, ſo there is a *love* to *Self*. *Self-love*, is a great *Sin*, for a man is to *deny* himſelf, not to *love* himſelf. *If any one will come after me, let him deny himſelf, and take up his croſs, and follow me. Self-love*, makes a Man *lovely* in his *own*, but *loathſom* in *Gods* eyes. Thoſe that *deny* not *themſelves*, and their

Mat. 16. 24.

own

own *ends* for *Christ*, will deny *Christ* for their *own* ends, and will be *denyed* by *Christ* in the *end*. A Man may *dye* (for) *Christ*, and yet not *dye* (in) *Christ*. *Man* (though the *epitomy* of the *creation*) is but a *peice*, and *patch* of the *Earth*, who should rather be (out) of *love*, than (in) love with *himself*. The civil rule is so defaced, that the most of men are *compounds* of *self*; let their *Neighbour* sink, or swim, it is all one with them; that it is become proverbial, *Every man for himself*: But, if (onely) for himself, 'tis a *maxim* drawn in *Hell*, and *ushered* into the *world* by the *Prince* of *Darkness*; for, we are not only born for our selves. Blessed *Bradford*, had low thoughts of himself; he would often subscribe himself *John* the *Hypocrite* and a very painted *Sepulchre*. Let not any *Region* of thy self, be an *unknown land* to thy self. Many, are *proud* of their *knowledg*, yet *pride* is the *Daughter* of *Ignorance*. I *hate* (saith one) that which *I am*, and *desire* that which *I am not*. Though a proud man is said to know himself too much, yet he doth not know himself enough; yea, not at all, as he ought to know himself. Oh beg! beg! beg! beg of the *God* of *Gods*, to *alienate* thee from

Non nobis solum nas cimur.

Terra incognita.

Aug.

thy ſelf, and *annihilate* in thee whatſoever oppoſeth himſelf. Let *Antony*, or *Auguſtus* win, 'tis all one to ſome; by contrary winds they can ſail to their own ends. A *Holy heart* loves *good thoughts*, but it *loves* not *thoughts* of its own *goodneſs*. When *Titus* had taken the *City* of *Jeruſalem*, the *Army* ſaluted him *Emperor*; preſenting him with *Crowns* and *Garlands*; which he *modeſtly* refuſed, ſaying, I have only lent my *Hands*, and my *Help*, to *God*, and his *People*. Many do, as *Hind* the *Robber* did, who returned ſome part of the *Money* he took from others, to be the *better* thought off, and the *leſs* purſued. *Abraham* (though the *Father* of the *faithful*, and (as it were) one of Gods *Privy Councel*) had low thoughts of himſelf, and writes himſelf
Gen. 18. 27. *Duſt and Aſhes*. *Jacob* (though ſent from the *Angel* (which was *Chriſt*) with the name of *Iſrael* (*a princely power with God*) according to the *import* of the *word*) had low thoughts of himſelf, and
Gen 32. 10. writes himſelf *leſs then the leaſt of Gods mercies*. *Agur* (though one of the holieſt, and wiſeſt men in his day) had low thoughts of himſelf, and writes himſelf
Prov. 30. 2. *more brutiſh than any man, and not having the underſtanding of a man*. *Paul* (though

(though cried up for an earthly *Angel*) had low thoughts of himſelf, and writes himſelf *leſs than the leaſt of all Saints.* Eph. 3. 8.

Nothing, can be *leſs* than the *leaſt*; but, he thought himſelf ſo much leſs than others, as that he writes down himſelf leſs than indeed he was. There is a *manifold* Self, of which take a *Taſt.*

There is a ſinful ſelf. *Shall we continue in ſin, that grace may abound? How ſhall we that are dead to ſin, live any longer therein?* 1. Rom 6. 1, 2.

There is a *natural-ſelf.* As the other took in a mans *Luſts*, ſo this takes in a mans *Arts*, and *Parts*; *Gifts*, and *Reaſon.* *But covet earneſtly the beſt gifts.* Be zealous after the beſt things, ſo the greek, ζηλοῦτε, ſtudiouſly affect them. 2. 1 Cor. 12. 31.

There is a *religious-ſelf.* This takes in a mans *Duties*, and *Services*, whether *ordinary*, or *extraordinary.* *Not having mine own righteouſneſs which is of the law, but that which is thorough the faith of Chriſt, the righteouſneſs which is of God by faith.* 3. Phi. 3. 9.

There is a *moral-ſelf.* This includes a *freedom* from groſs, hainous, and enormous *wickedneſs.* *But let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as Biſhops in anothers Dioceſs;* 4. 1 Pet. 4. 15.

Diaceſs; *as priers into other mens matters*; greek.

5. There is a *relative-ſelf*. This includes the neareſt, and deareſt *Relations* in the
1 Cor. 7. fleſh. *That they who have wives, be as*
29. *though they had none.*

6. There is a *lawful-ſelf*. This takes in things *indifferent*. *All things are lawful unto me, but all things are not expedient*;
1 Cor. 6. *all things are lawful for me, but I will*
12. *not be brought under the power of any.* Though the words be *general*, yet they make nothing for *Libertines*; for that

Verba ſunt reſtringenda ad ſubjectam materiam.

rule of the *Logicians* here holdeth, *That words how general ſoever they ſeem, are to be reſtrained to the matter treated of.* Now the *matter* was concerning the *uſe* of things *indifferent*, as *meats*, and *drinks*, &c. There is a *love* to *ſelf*, but a *Man* ſhould rather *hate* than *love* himſelf.

Luk. 14. 26. *If any one cometh unto me, and hateth not his Father, and Mother, Wife and Children; Bretkren, and Siſters; yea, and his own life, he cannot be my diſciple.* Here are not (only) *Relations* (though the neareſt, and the deareſt) but (alſo) *Life*, the *Top* of all: If *Relations*; yea, if *Life*, ſtands in *competition* with *Chriſt*, theſe muſt be *hated*, rather than he ſhould not be

be *loved*; or, theſe muſt be *loved leſs* than he; they muſt be *loved* in *ſubordination* (to) him, not in *coordination* (with) him.

The World. As there is a *love* to *Sin*, and to *Self*, ſo to the *World*. *Chriſt*, is the beſt *Indies*. It is no *ſin* to be *rich*, but when *riches* are *gotten* by ſin. The *Earth* is *Gods Footſtool*, yet many make that their *Throne*; *Heaven* is Gods *Throne*, yet many make that their *Footſtool*; they tread, and trample upon the things of *Heaven*, while they ſet their *hearts* upon the things of the *Earth*. *Demas hath forſaken me, having embraced this preſent World.* The *World* was more to him than the *Goſpel*, and *Chriſt* the *Sum* of it; the World was more to him than the *Church*, and *Communion* with it. Is it not pity that no more are *cloathed with the Sun*? and pity that no more have the *Moon under their feet*? many live as if God had ſent them a voyage into the world to trade for *Cockles*, and *Pebbles*, when God ſent them into the world to trade for *Paradiſe*, and for *Pearls*. Who but the *Alexanders* and *Cæſars* of the world? the *Nero's* and *Nimrods* of the world? the *Pharaohs*, and *Pilates* of the world, 3. 2 Tim. 4. 10. Rev. 12. 1.

world, have (ordinarily) been the *Lords*
Esth. 1. 1. of the *world*? *Ahasuerus* (a *prince*, or *Head*, as the word importeth) *reigned from India to Æthiopia, over* 127 *provinces*, which might well have served 127 *Persons*, and yet may it not be rather *feared* that he is gone to *Hell*, then *hoped* that he is gone to *Heaven*? The *World*, is a fools *Paradise*, and yet there is a *love* to the *world*. This is the *motto* of the World, *This something, is nothing*, and yet there is a *love* to the *world*. The *world* is a *Cheat*; a *Mountebank*; a *Bitter-sweet*; a *Pageant*; like *Sodom Apples*, more in *shew*, than in *Substance*, and yet there is a *love* to the *world*. It was a good moral *Instruction* that fell from the shame of *Philosophy*, *the course to make a man rich, is to encrease his wealth, but to restrain his covetous desires*. That *Cardinal* was an *Atheist*, as well as a *Papist*, who *preferred a part* in *Paris*, to a *part* in *paradise*. *Riches* are but a *sweet poison*, as one saith. Praise the world, and worldly things, no farther than *Naaman* was; He was *Captain* of the *Host* of the *King* of *Syria*; he was a *great Man* with his *Master*, and *honourable*; he was also a *mighty man in valour*, but

Hoc aliquid, nihil.

Epicurus.

Bourbon.

Dulce venenum.

Ber.

2 Reg. 5. 1.

but he was a Leper. There is a (But) which *mars* all: There is a *Blot* in the *Scutcheon*; a *Blur* in the end of the *Encomium*; a *Blank* in the *Cataſtrophe*; a *Prickle* under the *Roſe*; but he was a Leper. Though the *World*, and the *Soul* muſt *part*, or *Chriſt* and the *Soul* will not *meet*, yet there is a love to the *world*. As *Oil* increaſeth the *flame* of the *Fire*, ſo the more a man hath of the *world*, the more his *Heart* is *inflamed* with it, and yet there is a *love* to the World. There is nothing in the *Creature* that is of any long *Continuance*, much leſs of any long *Contentment*, and yet there is a *love* to the *World*. The two *poles* ſhall ſooner *meet* than the *love* of *Chriſt*, and the *love* of the *world*, and yet there is a *love* to the *world*. *Ahab* is *ſick* for the *vineyard* of *Naboth*, though he hath a whole *Kingdom* to *walk* in.

Mat. 19. 22.

1 Reg. 21. 5, 6.

To be delivered from an *inordinate* love of our *natural* life, and all the *concerns* thereof, is a greater *mercy* then to be *gratified* with a *confluence* of all *worldly deſirables*, and yet there is a *love* to the *world*. The *Duke* of *Venice*, did truly write upon his *Tomb*, *there remaineth nothing to me but this Sepulchre*, and yet there

Hoc ſolum mihi ſupereſt ſepulchrum.

there is a *love* to the *world*. The whole *Turkish Empire* (saith *Luther*) is but a *Christ*, which the *Master* of the *Family* may cast to a *Dog*, and yet there is a *love* to the *world*. He that *loves* the world *much*, can love *Christ* but a *little*, if at all. *Covetousness*, looks like a *sin* inconsistent with the *truth* of *grace*, and yet there is a *love* to the *world*. *If any man loveth the world, the love of the Father is not in him.* 'Tis one thing to be *wisely-worldly*, and another thing to be *worldly-wise*. They will buy the world at too dear a rate that pay one sin for it, and yet there is a *love* to the *world*. *Prosperity*, puffs up the heart with *pride*, that *Man* looks upon himself as *God*; thus *Alexander*, *Antiochus*, *Domitian*, *Herod*, *Nebucadnezzar*, and *Senacherib* did. He is *richest*, not that *possesseth* most, but that *desireth* least, and yet there is a *love* to the *world*. The *people* of *God*, have never so much of the *Word* about them, as when they have least of the *World* about them, and yet there is a love to the *World*. Though God *preferreth* one *Soul* above all the *world*, yet there is a *love* to the *world*. Though one calls *Covetousness* the *Metropolis* of *Vice*; and another

Ubi Amor, ibi Oculus; ubi Animus, ibi Digitus.

1 Joh. 2. 15.

Bion.

another calls it the *element* of *evils*, yet there is a *love* to the *world*. Though *Covetouſneſs* be called the *Root* of all *evils*, yet there is a *love* to the *world*. *For the love of money is the root of all evil.* In which words we have the *Subject*, and the *Comment*. Timon. 1 Tim. 6. 10.

The *Subject*. The love of Money. 'Tis but one word in the Greek, ſignifying the *Deſire*, or *Love*, or *Study* of *Money*. It is a *prepoſterous*, and *inordinate* love. 1. φιλαργυρία.

The *Comment*. But what of this ſtudy of Money? 'Tis the *Root*; the root of *evil*; yea, of *all* evils; ſo the Greek. The Apoſtle ſaith not that it is the *Cauſe*, *principle*, or *Original*, but the *Root*; and that not of a few, but of *many*, evils; yea, not (only) of *very* many, but (alſo) of *all* evils: As if a covetous man, who is (as it were) a *Compound* of *Self*, and of the *World*, were ready to commit any ſin. 2. κακῶν.

There are ſome things that were (from) everlaſting, but are not (to) everlaſting. Thus, the *Decrees* of *God* had no *beginning*, but have an *end*, in their *determinate time*. This is true concerning the *miſſion* of *Chriſt* into the 1.

world.

Gal. 4. 4. *world. In the fulneſs of time, God ſent his Son, made of a woman* (a woman ſhall compaſs a man) made under the law (not only under the *ceremonial* law as a *Jew*, but alſo under the *moral* law as a *Man*) *to redeem thoſe that were under the law.*

2. There are ſome things which were not (from) everlaſting, and yet are (to) everlaſting. Thus, *Angels*; yea, the *Souls* of *men*, and *women*, which had a *Beginning*, but ſhall not have an *end*. The *Soul*, is a *Bloſſom* of *Eternity*; hath a *ſtamp* of *Immortality*, and Mat. 10. 28. cometh not under the *Arreſts* of *Death*. *But are not able to kill the Soul.*

3. There are ſome things neither (from) everlaſting, nor (to) everlaſting. Of this ſort are all *worldly* things; for they had a *Beginning*, and ſhall have an *End*. *God*, will give them their *End*, as he is *Omega*, who gave them their *Beginning*, Prov. 23. 5. as he was *Alpha*. *Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings, they flie away as the Eagle towards Heaven.*

4. There only is the *God of Gods* (who is the *Being* of *Beings*) that is (from) Pſal. 90. 2. everlaſting, and (to) everlaſting. *From everlaſting,*

everlaſting, to everlaſting, thou art God. Or, thou art; *Septuagint.* But the *Hebrew* is thus: *Ume gnolam gnad gnolam attah El:* And from Eternity, unto Eternity, thou art God. Now, the things of the world *periſh* from their *uſing*; yea, *periſh* from their *uſe*, and yet there is a *love* to the *world.*

Moral. As there is a *carnal*, ſo there is a *moral* love, which I ſhall reduce unto three heads; Magiſterial; Parental, and Conjugal. 2.

Magiſterial. This is a love from the Maſter to the Servant. A good Maſter, hath a *great* love, eſpecially for a *good* Servant. The *Centurion's* love was great to his Servant; it is expreſly ſaid, that he had a ſervant *which was dear unto him, but he was ſick, and ready to dye; now, hearing of Jeſus, he ſent unto him the Elders of the Jews, beſeeching him that he would come, and heal his Servant.* A Servant *dear* unto him: The word imports a Servant of great price; or, a precious, and honourable Servant. Good and faithful Servants are *rare*, and therefore *precious.* May not that be ſaid of *Servants*, which is ſaid of all other *Relations* among men? for a *few* 1. Luke 7. 2, 3.

good, there are *many* bad; and (like *Jeremiah's Figs*) the good (uſually) very good, but the bad (uſually) very bad. There was not one *Servant* that went into the *Ark* with *Noah*, nor out of *Sodom* with *Lot*, which (undeniably) *demonſtrate* that *few* Servants were *good*.

2. *Parental.* As there is a *Magiſterial*, ſo there is a *Parental* love. *Davids* love to *Abſalom* was *great*, if not *too* great: 2 Sam. 18. 33. *That I had dyed for thee, oh Abſalom my Son! my Son!* Was *Abſalom* dead *Spiritually*? Is *Abſalom* dead *naturally*? or rather *violently*? yea, is *Abſalom* dead *everlaſtingly*? Is he *damned*, as well as *dead*? It may be this was the *reflection* that was like a *Dart* to the *Heart* of *David:* Oh that I had *dyed*, that he might have *lived*! Oh that I had gone to the *grave* of *ſilence*, that he might not have gone to *Hell*! The *love* of *Jacob* to *Benjamin* was *great*; ſo great, Gen. 44. 30. that the *life* of the *Father* ſeemeth to be *bound* up in the *life* of the *Son*. *Kill* the *Son*, and you *kill* the *Father*; one *grave* will *ſerve* for *both*. But, as there is a *love* from the *Father* to the *Child*, ſo there is a *love* from the *Mother*, to the *Child*. The

love

love of the *Mother* is a *great* love, if not the *greateſt* love. *Can a woman forget her ſucking Child, from having compaſſion on the Child of her womb?* Is there ſuch a *Woman* among *Women*? Can a Woman lay aſide her nature? Is not that *Woman* very *unworthy* to be *ranked* among *Women*, that can *deſert* the *Babe* of her *Breaſt*, and *expoſe* it to have its *Brains* daſhed out? or, its *Bowels* troden out? Is there ſuch a *Woman*? 'Tis pity there ſhould be ſuch a *Woman*. Iſa 49.15.

Conjugal. As there is a *Magiſterial*, and a *Parental*, ſo there is a *conjugal* love. This is a *love* from the *Husband* to the *Wife*, and from the *Wife* to the *Husband*. *Husbands love your Wives, and be not bitter againſt them.* A *Metaphor* taken from ſuch things as are *bitter* in the *Taſte*; *Gall*, mingled with *ſweet things*, makes them *diſtaſtful*: So, if the *Husband* be *bitter*, the *Wife* will not *digeſt* it. Among the *Heathen*, the *Gall* of the *Sacrifice* (that was *ſlain*, and *offered* at *Nuptials*) was caſt out of *doors*; to ſignifie, that *perſons* (in a *conjugal-ſtate*) ſhould be as *Doves* without a *Gall*. A man *loves* his Child as *ſomething* of *himſelf*, but he *loves* his *Wife* as *Himſelf*. 3. Col. 3.19.

Tanquam aliquid ſui; tanquam Se. Solon.

The *Athenian-Lawgiver*, commanded, that *Men*, and *Women*, ſhould *marry* together for *Iſſue*, *Pleaſure*, and *Love*, but not for Money. Did they ſo then? 'tis to be feared that few do ſo now.

Clark's Part. Eccl. Hiſt p. 982.

1. 'Tis ſaid of *Wallæus*, and his *Conſort*, that their mutual care was ſo to pleaſe each other, as by *Deeds* to *prevent* each others *Deſires*. *Conjugal-Love* is (at leaſt ought to be) *great* love. The *love* of *Abraham* to *Sarah* was *great*; of *Iſaac*, to *Rebecca* was great; of *Jacob*, to *Rachel* was *great*; of *Elkanah*, to *Hanna* was *great*; of *Auguſtus*, to *Livia* was great; who dyed in the embracement of her with theſe words; *Remember that we were one*; *live, and farewel.* As there was *love* in *life*, ſo there was *love* in *death*. *Husbands, love your Wives, as Chriſt loved the Church, and gave himſelf for it.* This (as) is an (as) of *quality*, not of *equality*; for *Chriſt* ſo *loved* the *Church*, as to give *himſelf* to death for it, *even the death of the croſs*; but, thus, *Man* doth not for his *Wife*; if he did, it would be *inſignificant*, for he could not *ſave* her; nor *ſanctifie* her; nor *ſatisfie* her.

Livia noſtri conjugii memor eſto; vive, & vale.

Eph. 5. 25.

3. *Spiritual.* As there is a *carnal*, and a *moral*,

a *moral*, ſo there is a *Spiritual* love. Thus there is a *love* in *God* to *Man*. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt dyed for us.* Rom. 5. 8.

There is (alſo) a *love* in *Man* to *God*. *I love the Lord, becauſe he hath heard my voice, and my ſupplications.* Pſal. 116. 1.

There is a *love* in *Chriſtians* to *Chriſtians*; to all *Chriſtians*; and *as* Chriſtians. *Since we heard of your Faith in Chriſt Jeſus, and of the love which ye have to all the Saints.* Col. 1. 4.

And, as there is a *love* in *Chriſt* to *Chriſtians*; *Having loved his own which were in the world, he loved them unto the end*; ſo, there is a *love* in *Chriſtians* to *Chriſt*. *The upright love thee.* John 13. 1. Can. 1. 4.

By a *Chriſtian*, I underſtand not a *Babe* of *Nature*, but of *Grace*; not a Chriſtian of *Mans*, but of *Chriſts* making. It is a perſon that hath a *life* (from) *Chriſt*, and a *life* (for) *Chriſt*.

'Tis a perſon that hath a *Life* (from) *Chriſt*. *I am crucified with Chriſt, nevertheleſs I live; yet not I, but Chriſt liveth in me.* 1. Gal. 2. 20.

He had a life whereby he did live (ſaith one) but he had not this life (from) himſelf, nor (in) himſelf, to give to others, as Chriſt did. *Aug.*

I live, yet not I. I live (ſaith another) a *Spiritual* life, but not I as a *natural* man. *Perkins.*

2. 'Tis a person that hath a *Life* (for) Christ. Where there is a *life* (from) him, there is a *life* (for) him; and, where there is a *life* (for) him, there must be a
Phi. 1.21 *life* (from) him. *To me to live is Christ, and to dye is gain.* Or, *Christ*, is to me *life*, and *death*, is *gain*; so the Greek. The meaning is this, *Christ*, is my *life* here by *Grace*, and hereafter by *Glory*; he is both the *Author*, and the *end* of my *life*; I live (for) him; I live (to) him; I live (in) him; I live (by) him; and (if I be put to death) it will not *endammage* me, but *advantage* me, for I shall exchange *Earth* for *Heaven*; a *Cottage* for a *Palace*; a *Prison* for a *Paradise*. This is a *Christian* indeed, and the *love* of this *Christian* to a *Christ*, is a *Gospel-Love*, which now falleth under *discussion*.

Qu. But what is this *Gospel Love*?

Sol. *Gospel-Love, is a supernatural Grace, and expansion of the Soul, towards the*
Descriptio. *personal excellency of Christ, as its proper object.*

There are four things indispensably necessary, in order to the constituting of a *Gospel Love*; the *Nature* of it; the *Original* of it; the *Soil* of it; the *Object* of it: To these distinctly. The

The *Nature* of it. *Goſpel-Love*, is a *Grace*. As *Faith*, and *Hope*, ſo *Love* is a *Grace*, a chief one; a choice one. That *Love* is a *Grace*, (if not the *chiefeſt*, and the *choiceſt* one) is evident, for 'tis in conjunction with *Faith*, and *Hope*, bearing the *Garland* from them both. When thoſe three *Goddeſſes* (ſay the *Poets*) ſtrove for the *Golden Ball*, *Paris* adjudged it to the *Queen* of *Love*. There are (if I may ſo write) three *celeſtial* Graces; three *theological* Virtues, in an holy *emulation*, ſtriving for the *Chiefdom*, and the great *Doctor* of the *Gentiles* gives it to *Love*. *There abideth Faith, Hope, and Love; theſe three; but the greateſt of theſe is love.* That *Love* is greater than *Faith*, or *Hope*, will appear (beyond all modeſt *contradiction*) by an *induction*, and *reflection* of theſe following particulars. 1. 1 Cor. 13. 13.

Love is *greateſt* as to *Title*. Reflect the *Titles* of *Love*, and ſo it appears *greateſt*. 1.

Love, that's called the *new Commandment*. *A new commandment write I unto you.* Where is *Faith* or *Hope*, ſo called? 'Tis called a new commandment. For, 1 Jo. 2. 8, 9, 10. 1.

Becauſe it was an *excellent* commandment. 1.

Becauſe

2. Becauſe *impoſed* upon ſuch as are *renewed.*

3. Becauſe *renewed* by the *Lord* after it had been (as it were) *antiquated*, and almoſt *extinguiſhed.*

2. *Love*, that's called the *bond* of *perfection. Above all things put on charity* (Love, ſo *the Greek-Text*) *which is the bond of perfectneſs.* Above all things put on love, for this is as a garment put upon all others; and this is the bond: Not ſuch a bond as tyes one thing to another, but properly ſuch a bond as doth couple, and conjoyn; bind, and unite many things together; which is the bond of perfection; or integrity. Now, where hath *Faith*, or *Hope*, ſuch a *Title*?

Ἀγάπη. Σύνδεσμος. Col. 3. 14.

3. *Love*, that's called the *fulfilling* of the *Law. All the Law is fulfilled in one word, even in this, thou ſhalt love thy Neighbour as thy ſelf.* Where is *Faith*, or *Hope*, ſo called? This ſeemeth to be *oppoſed* to the *doctrine* of the falſe *Apoſtles*, which urged *Ceremonies* alone. Some, reſtrain the law to the ſecond table; others, take it abſolutely for the whole law; becauſe none can love his Neighbour as himſelf, but he muſt needs love God; now, the love of God and our

Gal. 5. 14.

our Neigbour, contains in it the whole Law.

Love is *greateſt* as to *Dignity*. *Love*, ſeems to be more *noble* than *Faith*, or *Hope*; the reaſon is obvious, becauſe 'tis *more bleſſed to give, than to receive*. Faith, and Hope, are on the *taking hand*, but Love *gives*. The *property* of *Faith*, and *Hope*, is to *receive* into *themſelves*, but the *property* of *Love* is to *lay out* it ſelf for *others*. 2. Acts 20. 35.

Love is *greateſt* as to *manifeſtation*. *Faith*, and *Hope*, are *unſeen*, and may be *diſſembled*, but *Love* appears *viſibly* upon the *Stage*. *I know thy works, and thy charity*; that is, thy *love*. 3. Rev. 2. 19.

Love is *greateſt* as to *Similitude*. *Faith* and *Hope*, do not make a man *like* unto *God*, but *Love* doth. *God*, can never be ſaid to *believe*, or to *Hope*, but we know that he *loves*; yea, we know that he is *Love*. *God, is love, and he that dwelleth in love, dwelleth in God, and God in him*. 4. 1 Joh. 4. 16.

Love is *greateſt* as to *Latitude*. *Faith*, and *Hope*, are under *reſtriction*, but Love is not. *Faith*, and *Hope*, are *reſtrained* within the *Limits* of our *particular perſons*; *The juſt ſhall live by his Faith*; 5. Hab. 2. 4.

Rejoycing

Rom. 12. 12. *Rejoycing in Hope*; but *Love* is like the Firmamental *Sun*, which *ſhines* upon *all*, good, and bad; and throws his *beams* upon all, not forbearing to warm the *Earth*, which beareth *weeds*.

6. *Love* is *greateſt* as to *Longitude*. *Faith* and *Hope*, are *ſhorter lifed* than *Love*. Love, *outlives* Faith, and Hope. Love, is the *longeſt lifed* Grace. Our *Love*, ſhall not *end* with our *Life*, but our *Faith*, and our *Hope* ſhall. As Love *tranſcends* Faith and Hope under the *notion* of *Latitude*, for Faith and Hope are within the *bounds* of a mans *perſon*, but Love is to *God himſelf*; and from him to our *Friends*; yea, our *enemies*; ſo love tranſcends Faith and Hope under the *notion* of *Longitude*; for *Faith* ſhall go into *Viſion*, and *Hope* ſhall go into *Fruition*, when *Time* goeth into *Eternity*; but *Love* ſhall *go* with the Soul, and *be* with the Soul in an *Eternity*. There is no need of *Faith* in *Heaven*, for that is a place of *Viſion*; nor of *Hope*, for that is a place of *Fruition*. If ever I be graciouſly arrived at this *Harbour*; at this *Haven*, at this *Heaven*; if ever I be graciouſly paſſed thorough the gates into this city, *which hath foundations*, *the builder*,

Beatus qui amat te; & amicos in te; & inimicos propter te.

Mat. 5. 8.

Heb. 12. 23.

builder, and maker whereof is God, I ſhall not find Faith there, for that is gone into *Viſion*; nor *Hope* there, for that is gone into *poſſeſſion*; but I ſhall find *Love* there; yea, (there) I ſhall find nothing but *Love*.

The *Original* of it. *Goſpel-Love* is a (ſupernatural) *Grace*. As *Faith*, and *Hope*, ſo *Love*, is an *outlandiſh Plant*, and of a *divine extract*. As *Faith*, and *Hope*, ſo *Love* is not a *Slip* growing in our own *garden*; it is born *above*; it comes down from *Heaven* into the *Soul*. The *Affection* of *Love* is *natural*, but the *Grace* of *Love* is *ſupernatural*. It is the *Fruit* of the *Spirit*. But the fruit of the Spirit is love. 2. Gal. 5.22.

The *Soil* of it. The *Soil*, for this *Seed* is the *Soul*. *Tell me (oh thou whom my Soul loveth) where thou feedeſt; where thou makeſt thy flocks to reſt at noon.* This grace of *Love* is a *Seed* caſt into the *Soul*; it is an *expanſion*, or going out of the *Heart*. *Saw ye him whom my Soul loveth?* 3. Can. 1. 7. Can. 3. 3.

The *Object* of it. This is the perſonal *excellency* of *Chriſt*. That is *counterfeit*, but not *currant* love; *falſe*, but not *true* love, to follow Chriſt for *loaves*. *Love*, that is *true*, is rather *taken* with 4.

the

the *Fountain*, than with the *Stream*; with the *Hand*, than with the *Token*; with the *Jewel*, than with the *Cabinet*.

Pſal. 18. 1. *I will love thee, Jehovah, my ſtrength.* *Love*, that is *true*, is rather *taken* with the *Giver*, than with the *Gift*; with what *Chriſt* (is) rather than with what *Chriſt* (gives;) with the *God* of *Mercy*, than with the *mercy* of *God*. The perſonal *excellency* of *Chriſt*; the *Beauty* of *Chriſt*; the *purity* of *Chriſt*; the *perfection* of *Chriſt*, &c. they are the *Objects*

Pſal. 73. 25. of this *Goſpel-love*. *Whom have I in Heaven but thee? and there is none on earth that I deſire beſides thee.* As if the *Pſalmiſt* had ſaid, *Lord Jeſus*, not *thine* but *Thee*; not *thine*, without *Thee*; not *thine* in *compare* with Thee; not the *Token*, without the *Hand*; not the *Stream*, without the *Fountain*; not the *Gift*, without the *Giver*: *Lord Jeſus*, not the *Field* without the *Pearl*; not the *Cabinet*, without the *Jewel*; not the *Shadow*, without the *Subſtance*: *Lord Jeſus*, not the *Pool*, without the *Angel*; not the *Gallery*, without the *King*; not the *mercy* of *God*, without the *God* of the *mercy*. I have been *prolix*, but pardon the prolixity (for ſome may be as long in going (one)

(one) *mile*, as others may be in going (two) *miles*) and *resent* the *Sentiment*, that, *Gospel-Love is a supernatural* Grace, *and expansion of the Soul, towards the personal Excellency of Christ, as its proper Object.*

CHAP

CHAP. II.

How this personal *Excellency* of *Christ* appears, that is the proper *Object* of this *Gospel-Love.*

THat *Christ* is an *excellent* person, an *excelling* person, is *evinced* to my hand, and none will *deny*, that *acknowledg* his *Deity*. Did any understand *Christ* better than the *Church*? so well as the *Church*? Now, she writes him *white* and *red*: These, are the best *Temperature* of *Man*; they are the (natural) and the (native) *Badges* of
Can. 5. 10. *Beauty*: But what follows? The *Armour-bearer among ten thousand.* Did
Luke 1. 3. *Luke* write most excellent *Theophilus*? certainly then I may write most excellent *Jesus.* Was *Felix* written (by the
Acts 23. 26. chief Captain) most excellent *Governour*? then *Christ* may be written the most excellent *person.* The great *Doctor* of the *Gentiles* was so graciously taken with a *Christ*, that he accounted all things but
Phi. 3. 8. loss, for the excellency of the knowledg of

of this moſt excellent perſon. Was it ſaid of *Joſeph* (and that by *Pharaoh*) is there *ſuch a man as this is, in whom the Spirit of God is*? What may then be ſaid of a *Jeſus*? Was it ſaid of a *Job* (and that by a *God*) that there *was none like him in the earth*? What then may be ſaid of a *Jeſus*? Was it ſaid of *David*, *thou art worth*, or (as) ten thouſand of us? what then may be ſaid of a *Jeſus*, whoſe perſonal *Excellency* is the proper *Object* of *Goſpel-Love*? certainly he is of more worth than ten thouſand *Joſephs*; *Jobs*; *Davids*. Gen. 41. 38. Job 1. 8. Mar. 2 Sam. 18. 3.

But wherein doth the perſonal *Excellency* of *Chriſt* appear? Qu.

Chriſt is *excellent* in *Name*. Some, have a *great* name, but not a *good* name; thus *Sennacherib* had; *hear ye the words of the great King, the King of Aſſyria*. Others, have a *good* name, but not a *great* name; *God hath choſen the poor of this world to be rich in Faith, and heyrs of the kingdom*. *Chriſt*, hath both a *great*, and a *good* name. *God* (in *paradiſe*) lapt up the *name* of *Chriſt* in the *ſeed of the woman*: *Jacob*, in *Shiloh*; *Daniel*, in a *certain one*, &c. That the *name* of *Chriſt* is *great*, is evident: His Sol. 1. Iſa. 36. 13. Jam. 2. 5.

name

Isa. 9. 6. name shall be called *wonderful*; *Counsellor*; *the mighty God*; *the Father of eternity*; *the prince of peace*. The name of Christ is great: *Thou shalt call his name* Mat. 1. 23. *Emmanuel*; *God with us*. And, as the *name* of *Christ* is *great*, so the *name* Jer. 23. 6. of *Christ* is *good*. *In his days Judah shall be saved, and Israel shall dwell safely, and this* Jehovah tsidkenu. *is the name whereby he shall be called, Jehovah our Righteousness*; so the Hebrew. *Christ*, hath a *good* as well as a *great* Mat. 1. 21. name: *Thou shalt call his name Jesus, for he shall save his people from their sins*. A *great* name (with the *Earth*) is *better* than a *good* name, but a good name (with *Heaven*) is better than a *great* name. *One* name in *Heaven*, is worth *ten thousand* names on *earth*. *Christ*, excels in name; the *name* of *Christ*, 'tis *Honey* in the *Mouth*; 'tis *musick* to the *ear*; 'tis a *Jubile* to the *Heart*. Had it not been for (this) name, we should not have had a name; at least a name not worth the having. That must needs be an *excellent* name, when there is *no other name* Acts 4. 12. *under Heaven given amongst men whereby they can be saved*. 'Tis still evident: Heb. 1. 4, 5, 6. *Being made so much better than the Angels, as he hath obtained a more excellent name than*

SWOLL

than they ; for unto which of the Angels said he at any time, thou art my Son this day have I begotten thee : And again ; I will be to him a Father, and he shall be to me a Son : And again ; when he bringeth in the first begotten into the world, he saith, And let all the Angels of God, worship him. Angels, are not to be *worshipped*, for *Angels* are to *worship*. Heb. 1. 4, 5, 6.

Christ is *excellent* in *Nature*. As *God* never had a *Son*, without *Suffering*, so *God* never had but one *Son* without *Sin* ; now, this *Son* was *Christ*, who was made the *Son* of *Man*, that *Men* might be made the *Sons* of *God*. *He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.* 2 Cor. 5. 21.

'Tis not for want of ignorance of their own hearts, that there is in some a pretension unto personal perfection. *Who can say I have made my heart clean, I am pure from my sin* ? When was there a Soul without sin? Did not *Adam* (the *Emperor* of the *Universe*) disobey ? *The woman gave unto me, and I did eat.* Gen. 3. 12. Did not *Abraham* (the *Father* of the *faithful*, and the *Friend* of *God*) dissemble ? *Say, I pray thee, thou art my Sister.* Gen. 12. 13. Did not *Jacob* (a *prayer*, and *prevailer* Prov. 20. 9.

Gen. 27. with *Christ*) supplant his *Brother*? *The*
22. *voice is Jacob's voice, but the hands are*
the hands of Esau. Had not *Moses*
(though a *Minister* of *Righteousness*, and
mediator of the old *Covenant*) his
Num. 20. passion? *Hear now ye rebels; must we*
10. *fetch you water out of this rock*? Had not
David (though a man after Gods own
heart) a *pang* of forbidden *fear*? *I shall*
1 Sam. 27. *one day perish, or be (consumed) by the hand*
1. *of Saul.* Had not *Jonah* (though his
name signifieth a *Dove*, and *Doves* (they
say) are without a *Gall*) his pettish hu-
Jon. 4. 3. mour? *Lord, take my life from me, for*
it is better for me to dye, than to live.
Had not *Peter* (though of a *Fisherman*,
made a *Fisher* of *Men*) a plague sore?
Mat. 27. *Then began he to curse, and to swear,*
74. *saying, I know not the man.* I might
multiply instances; I shall add but one
more: Had not *Paul* (though a tall, if
not the tallest *Cedar* in *Lebanon*) sin
Rom. 7. running in his veins? *I have a law in*
23. *my members, warring against the law of*
my mind. These; all these, had *weeds*
in their *Garden*, but *Christ* had none;
had *Dross* in their *Gold*, but *Christ* had
none; had *Seams* in their *Coats*, but
Christ had none; had *Rubbish* in their

Houses

Houſes, but *Chriſt* had none; had *Leaven* 1.
in their *Hearts*, but *Chriſt* had none;
had *Sin* in their *Souls*, but *Chriſt* had
none; *He was in all points tempted like* Heb. 4. 15.
as we are, yet without ſin.

Chriſt is *excellent* in *Love*. The *Love* 3.
of *Chriſt*, that's a ſweet *Monoſyllable*
indeed. As *Sin* is the *worſt*, ſo *Grace* is
the *beſt* Monoſyllable: As *Luſt* is the
worſt, ſo *Love* is the *beſt* Monoſylla-
ble. The *Love* of *Chriſt*, that is a ſweet
Diſh indeed! Do I write a *Diſh* in-
deed? I may write a *Feaſt* indeed:
It is no wonder that the Jews ſaid, John 11.
Behold how he loved him. Did ever 35.
any one *live*, as *Chriſt* lived? for he
lived and *ſinned* not. Did ever any one Rev. 1. 5.
love, as Chriſt loved? for *he loved, and*
waſhed from ſin in the blood of himſelf.
Chriſt's *feet*, were *waſhed* with Mary's
tears, ſuch was her *love* to *him*; but
Mary's *heart*, was *waſhed* with Chriſt's
blood, ſuch was his *love* to *her*. Shall I
ſuggeſt the love of *David* to *Abſalom*?
of *Jacob* to *Benjamin*? of *Jonathan* to
David? as a *ſpark* to the *Furnace*, and
as a *Drop* to the *Ocean*, ſo is the *love* of
a *Chriſtian*, to the *love* of a *Chriſt*.
Chriſts *looks*, are *loves*; his *life*, was a

life of *love*, and his *love*, was *love* to the life: Did he not come into this world rather to *love* than to *live*? rather to *dye* than to *ſtay*?

4.3 *Chriſt* is *excellent* in *Light*. A *dark* ſtate, is a *diſmal* ſtate; a *dungeon* ſtate, is a *dreadful* ſtate. Man (*naturally*) is a *Bartimeus*; he is blind; born blind. May it not be ſaid of any one, as they ſaid of their Son? *That this is our Son we know, and that he was born blind we know.* If Chriſt Jeſus ſhines not in our *Horizon*, we are in the *dark*; yea, we are *darkneſs*
Eph. 5. 8. it ſelf in the very *Abſtract*. *And ye who were ſometimes darkneſs, are now made light in the Lord.* Now *Abſtracts* (in *Scripture*, and common *Dialect*) are *emphatically* ſignificant, and carry more than an ordinary ſenſe in them. As the *Sun* (in the *Firmament*) is the *worlds* bright eye, ſo *Chriſt* (the *Sun of righteouſneſs*) is the *Churches* bright eye. As the *eye* is the *light* of the *body*, ſo *Chriſt* is the *light* of the *ſoul*. Chriſt, ſtiles
John 8. 12 himſelf the light of life. *He that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.* Did a *Job* ſay, *I was eyes to the blind?* What may a *Jeſus* then ſay? who is the *life* of *light*, as well as the *light* of *life*. *Chriſt*

Christ is *excellent* in *wisdom*. *Satan*, is *subtile*, and so are his *Servants*: *The children of this world are wiser in their generation than the children of light*; but they are wise unto *damnation*, not unto *Salvation*; *they are wise to do evil, to do good they have no knowledg*. *Christ*, is wiser than all; *wisest* of all; he can turn their *wisdom* into *folly*, and *out-shoot* them in their own *Bow*. This barbarous and brutish; this beastly and bloody; this murderous, and mercilesse generation upon our *Borders*, and in our *Bowels*, shall one day know, that there *is no inchantment against Jacob, neither is any divination against Israel; according to this time it shall be said concerning Jacob*, Num. 23. *and Israel, what hath God wrought?* 23. The wisdom that man hath, is a poor *pittance*; a poor *moity*, but in *Christ are hid all the treasures of wisdom, and knowledg*. That mans *wisdom* is but *conceit*, who is *wise* in his *own* conceit. *Solomon*, was *wiser* than all *men*, but *Christ* is *wiser* than all *Angels*. *Christ* is the *wisdom* of *men*; the *wisdom* of *Angels*; the *wisdom* of *God*; the *God* of *wisdom*. *I am understanding*. Is not this a lofty *Dialect*, evincing the truth of his *Deity*? 5. Col. 3. 3. Pro. 8. 14.

6. *Christ* is *excellent* in *Wealth*. As *Christ* is most *wise*, so he is most *wealthy*. There are *mines* of *Gold*, but *Christ* is a *mine* of *Grace*. He is *full of grace, and truth*. *Christ*, is an *Ore* indeed; he is able to enrich a *Beggar*, that is worth nothing; yea, a *Bank-rupt*, that is worse than nothing. *Of his fulness have all we received, and grace for grace*. As the *paper* (from the *press*) receiveth letter for letter; as the *Wax* (from the *Seal*) receiveth print for print; as the *Glass* (from the *Image*) receiveth face for face; so the *Christian* (from Christ) receiveth grace for grace. *Luther*, would not be put off with *Gold*, without *Grace*, and *Glory*. *Christ*, must needs be *rich*; must needs be *richest*, for he is the *pearl of great price*. *Christ*, is a *pearl* of that *value*, that he can *pay* all thy *debts*, and *bear* all thy *charges*.

John 1. 14. 16.

Mat. 13. 45. 46.

7. *Christ* is *excellent* in *Counsel*. *Counsel* is mine, and sound wisdom. *Achitophel*, was the *Counsellor* of *David*, but *Christ* is the *Counsellor* of *Sion*; the *Counsellor* of his *Jedediah's*. *His name shall be called wonderful*; *Counsellor*. *Apollo*, was the *Oracle* of the *Heathen*, but *Christ* is the *Oracle* of the *Christian*. Is not that a *Dialect* becoming

Isa. 9. 6.

becoming a *Deity*? *My counsel shall stand, and I will do all my pleasure.* As Christ commands, so he counsels. *I counsel thee to buy of me*: But what? *Gold*; the most *excellent*, and the most *estimated* of all *Mettals*: Yea, *Gold tried in the fire*, not *counterfeit*, but *currant* coin; the graces of the Spirit: And *rayment*; the *righteousness* of *Christ*: Yea, *white rayment*; white, being a *natural* colour, and beyond all *artificial* colour. Isa. 46. 10. Rev. 3. 18.

8. *Christ* is *excellent* in *Comfort*. There is no solid, spiritual, and substantial comfort to the soul, unless *Christ* be the *Preacher*, and the *Text* too. *I, even I, am he that comforteth thee.* Not I, or another, but I and none other. 'Tis (purely) the *voice* of *Christ*, that *stilleth* the *voice* of *desperation*. *Christ*, saith to a person, (whose *soul is like a troubled Sea*) as *Jethro* did to *Moses*, go in peace; as *Eli* did to *Hannah*, go in peace; as *Jonathan* did to *David*, go in peace; as *David* did to *Absalom*, go in peace; as *Elisha* did to *Naaman*; go in peace: Thus *Christ* said to the *Woman* that had the *plague*, *Go in peace, and be whole of thy plague*: Thus Christ said to *Mary Magdalen* (that City-sinner) *Thy faith hath saved* so. Isa. 51. 12. Mar. 5. 34. Luke 7.

ſaved thee, go in peace: And thus *Chriſt* ſaid unto the woman that touched him,

Luk 8.48. *Be of good comfort, thy faith hath made thee whole, go in peace.*

9. *Chriſt* is *excellent* in *Conduct*. *Chriſt*, is the *Shepheard*, and he *leadeth* the *Sheep*. That *Chriſt* is the *Leader* of the *Church*,

Prov. 8.20 is evident. *I lead in the way of righteouſneſs; in the midſt of the paths of judgment.* He *leadeth* in *Summer*, and in *Winter* too; in *fair* weather, and in *foul* weather too; in the ſtreets of *Sion*, and

Rev. 7.17 of *Sodom* too. *The Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them to living fountains of water.* Thoſe (actually) *Chriſts*, are under the *Conduct* of *Chriſt*, from the *Wilderneſs* to *Canaan*; from *Earth* to *Heaven*; from *Grace* to *Glory*. Chriſt *leadeth* out of a *ſtate* of *Sin*, into a *ſtate* of *Grace*, and thorough a *ſtate* of *Grace*, into a *ſtate* of *Glory*. *Thou ſhalt*

Pſa. 73.24. *guide me with thy counſel, and afterward receive me to glory.*

10. *Chriſt* is *excellent* in *power*. All power in *Heaven* is devolved upon *Chriſt*. He is the *Object* of the *Angels* adoration. He hath the *Angels* at his command, and can ſend them forth as an heavenly *Hoſt*,

to

to assist his people. *Peter*, (saith *Christ*) *thinkest thou not that I can now pray to the Father, and he shall give me more than* 12 *legions of Angels?* Mat. 26. 53. And, as he hath power over *Heaven*, so over the *Earth*; as he is the *Object* of the *Angels* adoration, so of the *Saints* admiration, *When he shall come to be glorified in his Saints, and admired in all them that believe.* 2 Thes. 1. 10. And, as *Christ* hath power over *Heaven*, and over *Earth*, so over *Hell*: As he is the *Object* of the *Angels* adoration, and of the *Saints* admiration, so of the *Devils* consternation. *That at the name of Jesus every knee should bow; things in Heaven*; Angels, and the spirits of just men made perfect: *Things on Earth*; Saints and Sinners: *Things under the Earth*; infernal Spirits. Phi. 2. 10.

CHAP.

CHAP. III.

Inferences from a *Goſpel Love.*

Infer. 1. THe *Lover* of *Chriſt*, hath much in *Reverſion.* Though the *lover* of *Chriſt* hath *much* in *poſſeſſion*, yet *more* in *reverſion.* The Apoſtle hath a lovely, and a lofty ſtrain: *Eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man, the things that God hath prepared:* But for whom? *for them that love him.* I have read of one that commanded a liberal ſum of money ſhould be given to one that fell in love with him: The *Steward* asked under what *Item* he ſhould put it: The *Emperor* anſwered, *Item, to the Woman that loved Veſpatian.* But now, Soul, when *Chriſt* gives he doth not put it under an *Item* of *Money*, but of *Mercy*: not under an *Item* of *Gold*, but of *Glory*: Item, *Heaven*, with the *Sinleſneſs* thereof; *Heaven*, with the *Sorrowleſsneſs* thereof; *Heaven*, with the *Temptationleſsneſs* thereof; *Heaven* with the *Timeleſsneſs* thereof, to the *Soul* that

1 Cor. 2. 9.

Veſpatian, the Emperor.

Veſpatiano adamato.

loves

loves me. *Item*, the things which are *inviſible*; and *inaudible*; and *inconceivable*, to he *Man* that *loves* me; to the *Woman* that *loves* me. Art a *lover* of *Chriſt*? Drink then of the brook by the way, and lift up thy head, for man *ſees* not; *hears* not; *conceives* not, the things that Chriſt hath prepared for them that love him. Art a *lover* of *Chriſt*? then though thou didſt come (unto) this work *mourning* like a *Dove*, and haſt been (at) this work *groaning* like a *Turtle*, yet go away (from) this work *ſinging* like a *Lark*, for man hath not *ſeen*, nor *heard*, nor *conceived*, the things that *Chriſt* hath *prepared* for them that *love* him. 'Tis true; every *lover* of *Chriſt*, may (as one did) *mourn* over his *want* of *love* to *Chriſt*; A *Miniſter*, weeping at the Table as he ſat at meat, was asked wherefore he wept; who anſwered, *I weep, becauſe I can love Chriſt no more.* Do ye ſee the *tears* of *repentance* ſtand in mine *eyes*? 'Tis becauſe I can *love* Chriſt no more. Do ye ſee *Tears* run down my *Cheeks*? 'tis becauſe I can *love* Chriſt no more. Do ye ſee my *Tears* fall upon my *Plate*? 'Tis becauſe I can *love* Chriſt no more. But, Soul, though to love Chriſt no

no more be a *ground* of *Sorrow*, yet the *promiſe* (to the *lover* of *Chriſt*) is a *ground* of *Joy*. The *promiſe* is made to the *lover* of *Chriſt*. *Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.*

Jam. 1. 12.

Qu. 1. But what is this *Crown* under *promiſe* for the *lovers* of *Chriſt*?

Sol. This word (*Crown*) paſſeth thorough various expreſſions in the ſacred Scripture, but all amount (unto) and meet (in) one, and the ſame thing.

1. 'Tis called an *Inheritance*. Are inheritances nothing? *Naboth*, had an inheritance, and he valued it. *Shall I give away the inheritance of my fathers unto thee*? This was but a *vineyard*, and he might have had a better for it, or the worth of it in money; but what manner of inheritance is this inheritance?

1 Pet. 1. 4. *To an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in Heaven for you.* It is incorruptible, not periſhing with the things of the world: 'Tis undefiled, not defiled with abuſe: It fadeth not away with Antiquity: And, 'tis reſerved in Heaven: 'Tis ſafe; 'tis

'tis ſure; 'tis ſecure; and will be thy ſecurity, that art a *lover* of *Chriſt*.

'Tis called the *Joy* of the *Lord*. *Well done good and faithful ſervant, enter thou into the joy of thy Lord.* For the joy of the Lord to enter into us, is for Heaven to enter into us; for us to enter into the joy of the Lord, is for us to enter into Heaven. On *Earth*, there are *Tones* of *Sorrow*, with *Tunes* of *Joy*, but in *Heaven*, there are *Tunes* of *Joy*, without *Tones* of *Sorrow*. *Heaven*, is not a *Baca*, a valley of tears; not a *Bochim*, a houſe of mourning; but a *Shuſhan*, a City of joyfulneſs. 2. Mat. 25. 21.

'Tis called the *Kingdom*. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you.* Are not Kingdoms great things, with great Men? This was the flagitious *poſition*, of a flagitious *Machiavel*, *That breach of faith for Kingdoms is no ſin.* Will not men ſwim (as it were) through a Sea of blood to a Kingdom? Here is a Kingdom, and 'tis the Kingdom of Heaven; the third Heaven; the Heaven of Heavens. 3. Mat. 25. 34.

'Tis called the *Crown* of *Life*. *Fear none of thoſe things which thou ſhalt ſuffer*: What none? No: What not 4. Rev. 2. 10.

binding,

binding, and *baniſhing*? No: What not *Poverty*, and *Priſon*? No: What not *Fire* and *Maſſacre*? No: What not *Rack*, and Stake? No: *Behold* the *Devil* (in his Seconds, and Servants) *ſhall take ſome of you* (not all of you) *and caſt into priſon* (not into Hell) *and ye ſhall have tribulation ten days* (not for ever:) *Be thou faithful unto death*; there's the *precept*; *and I will give thee a crown of life*; there's the *promiſe*. A *Crown* repreſents unto us *Dignity*, *plenty*, and *perpetuity*. A *Crown* is *round*, as if it had neither *beginning* nor *ending*.

5. 'Tis called a *Crown* of *Righteouſneſs*.

2 Tim. 4. 7, 8. *I have fought a good fight*; *I have finiſhed my courſe*; *I have kept the faith*: Here are three Metaphors; the firſt is taken from *wreſtling*; I have fought a good fight: The ſecond is taken from *running* I have finiſhed my courſe: The third, is taken from *ſtanding*, or *keeping* in the *Field*; I have kept the faith: But what follows? *Henceforth is laid up for me a Crown of righteouſneſs*. Though this *Crown*, be a *Crown* of *Mercy*, and a *gift* of *Grace*, yet it may be alſo called a *Crown* of *Righteouſneſs*, and that in a twofold reſpect.

Upon

Upon the account of God. The *Crown* is *promiſed* to the *overcomer*. *He that overcometh ſhall not, not* (ſo the Greek) *be hurt of the ſecond death.* This Man, ſhall not be *blaſted*, but *bleſſed*; ſhall not be *damned*, but *ſaved*; ſhall not go to *Hell*, but to *Heaven*. 1. *Ex parte Dei.* Rev. 2. 11.

Upon the account of it ſelf. It is a righteous thing with God to render the Crown, for the Croſs. *It is a righteous thing with God to recompence tribulation to thoſe that trouble you: And you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels.* As it is a righteous thing with God to ſend the *Sinner* to *Hell*, ſo it is a righteous thing with God to ſend the *Saint* to *Heaven*. As it is a righteous thing with God to *avenge* himſelf upon the *perſecuting* in this world, ſo it is a righteous thing with God to *right* the *perſecuted* in (another) world, that can meet with no *right* in (this) world. 2. *Ex parte Rei.* 2. Theſ. 1. 7, 8.

'Tis called a *Crown* of *Glory*. A *Crown* is the moſt excellent *Badge* of royal *Majeſty*. *But we ſee Jeſus, who was made a little lower than the Angels; for the ſuffering of death*: That is, that he 6. Heb. 2. 9.

he might be fitted to ſuffer death, which he had not been, if he had not been made a little lower than the *Angels*, by taking upon him our humane nature; for, *Chriſt* was made lower than the *Angels* that he might ſuffer death, as well as in ſuffering of death: But what follows? *Crowned with glory, and honour*, All *Crowns* are *glorious*, and *Glory* is a *Crown*. A *Crown*, and *Glory*, are of ſuch neer *alliance*, that they differ more in *Sound* than in *Subſtance*, and are often put together as one thing. *Exalt her, and ſhe ſhall promote thee; a Crown of glory ſhall ſhe deliver thee. He hath ſtripped me of my glory, and taken the Crown from my head.*

Prov. 4. 8, 9.

Job. 19. 9.

Qu. 2. But why ſhall thoſe have a *Crown* (with) a *Chriſt* hereafter, that have a *Croſs* (for) a *Chriſt* here?

Sol. In a four fold reſpect; the *Father*; the *Son*; the *Spirit*; the *Saint*.

1. In reſpect of the *Father*. Thus the *Crown* is in a way of *Mercy*. There is no *reaſon* to be given of *Mercy*, but *Mercy*. *I will have mercy, on whom I will have mercy*. As *mercy* is the *element* of the *Father*, ſo the *motive* of the *Father*, and the *Father* hath no *motive* but his *mercy*.

mercy. Let there be no fear little little Luke 12.
flock; there's a negative precept: *For it* 32.
pleaseth your Father to give you the kingdom; there's a positive promise. The *Crown*, is the *Fathers* gift; and for the Father to *please* to give, is for the Father *freely* to give; to *give* with all *imaginable* freeness; yea, with a freeness *uninimaginable*. The *Crown* is given upon the account of God's *Mercy*, not upon the account of Man's *Merit*.

In respect of the *Son*. Thus the 2.
Crown is in a way of *merit*. Though the *Mercy* of the *Father* be the *moving* cause, yet the *merit* of the *Son* is the *meritorious* cause of this *Crown*. This will appear by an induction, and reflection of three reasons.

Because *Christ* hath *prepared* this. 1.
The *Crown* is *prepared* by *Christ*. *In my Fathers house*; in heaven; for as God hath his *lower* house, which is the *Heart*, so he hath his *upper* house, which is *Heaven*; as he *inhabits Eternity, so he* Joh. 14. 1. 2.
dwells with him that is of a poor, and of a contrite spirit: But what of this house? There are in it *many mansions*; the word Μοναὶ πολλαί. Μονὰς ἡ μένω maneo.
mansion signifieth a *Remaining*; denoting the *perpetuity*, and *eternity* of the *State*;

but my *Line* is too *short* to *sound* this *Bottom*; heaven is best known by the inhabitants therein, and thereof: *If it were not so, I would have told you*; would not my Father hide from Abraham the thing that he would do, and shall I hide from you the thing that I go about? *I go to prepare a place for you.* I go to make *Heaven* ready for you, and I will also make *you* ready for Heaven. Though I be your *Husband*, yet I am also your *Harbinger*, and I go before to take up *Lodgings* for you. *Christ* is the Churches *Harbinger*; the Churches *forerunner*; he is ascended to Heaven that he may prepare *mansions* for his. *Whether the forerunner is for us entred, even Jesus. Christ*, as *Head*, is gone before, to take *possession* of *Heaven* for the *Church* his *Body*.

Heb. 6. 20.

2. Because *Christ* hath *prayed* for this. *Christ* hath *prayed* for the *Crown*. As *Christ* hath *prepared* this, so, he hath *prayed* for this. *Father, I will*; 'tis a *Dialect* becoming a *Deity*, and doth *evince* the *Deity* of *Christ*: Father, I will: But what doth Christ will? *That those which thou hast given me, be with me where I am.* That is, when I am with thee; *invested* with that *Glory* whereof

John 17. 24.

whereof I am now *diveſted*. Here is Chriſt's *prayer*, that His might be with him; with him in Heaven; and was not *Chriſt* heard in all that he prayed for?

Becauſe *Chriſt* hath *promiſed* this. May not the word of Chriſt be taken? As *Chriſt* hath *prepared* this *Crown*; and *prayed* for this *Crown*; ſo, he hath *promiſed* this *Crown*. *And I, if I be lifted up, will draw all men unto me.* There is a twofold lifting up of Chriſt, *ignominious*, and glorious; a lifting up on the *Croſs*, and a lifting up in the *Goſpel*. *And I, if I be lifted up from the earth, will draw all men unto me.* As Chriſt *draws* out of a *ſtate* of *Sin*, into a *ſtate* of *Grace*, ſo he draws out of a *ſtate* of *Grace*, into a *ſtate* of *Glory*. 3. John 12. 32.

In reſpect of the *Spirit*. As thoſe who have a *Croſs* (for) a *Chriſt* here, ſhall have a *Crown* (with) a *Chriſt* hereafter, in reſpect of the *Father*, and of the *Son*, ſo in reſpect of the *Spirit*. *In whom, after ye believed, ye were ſealed with that holy ſpirit of promiſe.* The words are very *emphatical*, ye were ſealed: Now, the nature of a *Seal*, is to make all things *ſure*. But what follows? 3. Eph. 1. 13, 14.

Ἀρραβών. *Which is the* earneſt of our *Inheritance.* This word, is not *Greek*, but *Syriac* originally; which ſignifieth more than *earneſt*, for it ſignifieth (as ſome ſay) a *Pawn*, or *Hoſtage*, as well as an *earneſt*: But, take it as an *earneſt*, this is only uſed in *contracts* of *buying* and *ſelling*; 'tis a *part* of the *whole*, and *engageth* the whole.

4. In reſpect of the *Saint*. A *Saints* life, would be a *ſad* life, ſhould there only be a *Croſs*; but as there is a *Croſs* here, ſo there ſhall be a *Crown* hereafter. *If in*

1 Cor. 15. 19. *this life only we have hope in Chriſt, we are of all men the moſt miſerable*: But the Saint ſhall have a *compenſation* hereafter for all his *croſſes*, and *calamities* here; for all his *dangers*, and *deaths* here; for all his *ſorrows*, and *ſufferings* here; for all his *trials*, and *travels* here. *The*

Iſa. 57. 1. *righteous periſheth*: The righteous; that is, the righteous man, or woman; the righteous perſon: But, what of him? or her? He, or She periſheth; that is, dyeth, and the body periſheth: Is, here

Marg. all? No: *And merciful men* (men of kindneſs, or of godlineſs) *are taken away*; *none conſidering that they are taken away from the evil to come.* From the *evil* of

of *ſin*, and from the evil of *ſuffering*.

Ah but my *Temptations* are many! Ob. 1.

Art actually Chriſt's? thou art more *loved* by *Chriſt* than *hated* by *Satan*. The *mercy* of a *Chriſt*, is more than the *Malignity* of a *Satan*; and Chriſt *loves* his, more than Satan can *hate* his. Sol.

Chriſt (by his own blood) hath once entred into the holy place, having obtained eternal redemption for us. Thou art *redeemed* for ever, but thou ſhalt not be *tempted* for ever. Heb. 9. 12.

Ah but my *Tribulations* are many! Ob. 2.

Art a *lover* of Chriſt? then all things ſhall work together for thy good. There is (unto the *lovers* of *Chriſt*) under every providential *Occurrence*, an univerſal *Concurrence* of things for good. Sol. 1.

All things ſhall work together for good to to them that love God. All things; as *national*, and *congregational*, ſo *perſonal*. As it was ſaid, 'tis *Good* that *Nero* perſecuteth; ſo, it may be ſaid, it was (for) good that *Nero* perſecuted. Rom. 8. 28.

Art a *lover* of *Chriſt*? Suffer but a *while*, thou haſt but a while to *ſuffer*. The longeſt night will have an end. *After ye have ſuffered a while.* 'Tis but a *while*; yea, a *little* while; yea, a *very* little 2.

while, that thou hast to bear the cross,

Isa. 10. 25. *For yet a very little while, and the indignation shall cease, and mine anger in their destruction.* The *Cross* is *transient*, the *Crown* is *permanent*.

3. Art a *lover* of *Christ*? then the last *dish* will be the best. Hast a *cross* (for) *Christ*? thou shalt have a *Crown* (with) *Christ*. Hast a *Hell* here? thou shalt have a *Heaven* hereafter. Hast thy *worst* here? thou shalt have thy *best* hereafter. Hast thy *bitter* here? thou shalt have thy *sweet* hereafter. Hast thy *Wilderness* here? thou shalt have thy *Canaan* hereafter. *Christ*, hath *reserved* the best *wine* until the last; he will make the last *Act*, the best *part* of the *Comedy*.

Psa. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

Ob. 3. Sol. Ah! but my *Corruptions* are many! This is sad; this is saddest. Flee from sin as from a most pestilential plague; as the *Pest* of *Pests*; yet sorrow not as one without hope.

1 Joh. 2. 1. *Little children I write unto you that ye sin not:* Ye had better be *sick* than *sinning*, be *sighing* than *sinning*; be *suffering* than *sinning*; be *doing* than *sinning*; be *dying* than *sinning*; *Yet if any one sin, we have an Advocate with*

with the Father, Jesus Christ the righteous.

Ah but I question whether *Christ loves me!* Oh that I did but know that Christ loves me! I could *leap over a wall, and run thorough a troop,* if I did but know that Christ loves me. Oh! how shall I know that Christ loves me? Ob. 4.

Dost thou love *Christ*? certainly then Christ *loveth* thee. *I love them that love me, and they that seek me early shall find me. Christ,* is *first* in *love*; the *love* of a *Christ* is *primary,* the *love* of a *Christian* is *secondary*; the *love* of a *Christ* is the *cause,* the *love* of a *Christian* is but the *effect. We love him:* Why? *because he first loved us.* There is the *Sun,* and then the *Light*; the *Tree,* and then the *Fruit*; love (from) Christ, and then love (to) Christ. Sol. Pro. 8. 17. 1 Joh. 4. 19.

Ah but I question whether I *love* Christ! Though *Christ* may love *me,* yet I question whether I love *him.* As a word *fitly* spoken, so a word fitly *written,* is like an *apple* of *gold,* in a *picture* of *Silver*: But how shall I know whether my *love* to *Christ* be of the right *Stamp*? Ob. 5.

Is it *jealous*? then 'tis *real.* Art more Sol.

jealous of thine *own* heart, than of the *hearts* of others? thy *love* then to *Chriſt* is *real*. Eleven, of the twelve *Apoſtles*, ſeemed to have a holy *jealouſie* upon themſelves, for every one of *them began to ſay, Lord, is it I?* 'Tis true, at laſt *Judas* ſpake, but he ſpake laſt, *Maſter is it I? He ſaith unto him, thou haſt ſaid.* *Judas*, was *plotting* his *Apprehenſion*, and *Crucifiction*, and yet he ſaith, maſter is it I? The reſt might be in earneſt, and truly jealous though he was not. *God*, was *jealous* for *Sion*, with *great* jealouſie: And the *Apoſtle* was *jealous* of the *Corinthians*, with a *godly jealouſie*; or (according to the Greek) with the *zeal* of *God*. Thus, a *lover* of *Chriſt*, keeps up a holy *jealouſie* upon *himſelf*; he *dreads* a *diſobliging* of *Chriſt*; a *diſquieting* of *Chriſt*; a *diſturbing* of *Chriſt*; a *diſguſting* of *Chriſt*. *I charge you ye daughters of Jeruſalem, that ye ſtir not up, nor awake my love, until he pleaſeth.*

Mat. 26. 22.

v. 25.

2 Cor. 11. 2.

Θεῦ ζήλῳ.

Can. 3. 5.

2. Is it *cordial*? then 'tis *real*. Is thy *love* not only in *word*, but alſo in truth? not *complemental*, but *cordial*? then 'tis *right*, and *real*. *My little children, let us not love in word, neither in tongue, but indeed,*

1 Joh. 3. 18.

deed, and in truth. We are to love in word, and in tongue, but not in word, and tongue only; our *Deeds* muſt *ſpeak* the *Truth* of our *Loves*. The *love* of an *Hypocrite* to *Chriſt*, is like the *ſhining* of a *Glow-worm*, it ſhineth but it *heateth* not.

Is it *unceſſant*? then 'tis of the right *Stamp*. True love knoweth no playing days; it *ever* hath a *reſt* of *contentation*, but it *never* hath a *reſt* of *ceſſation*. As he was *never* a *Friend*, that is not *ever* a *Friend*, ſo he was *never* a *Lover*, that is not *ever* a *Lover*. As Chriſt *once* loving his, *ever* loveth his, ſo a Chriſtian (of his making) *once* loving him, *ever* loveth him. *That Chriſt may dwell in your hearts by faith; that ye being rooted, and grounded in love.* As Chriſt *dwells* in the *hearts* of his *lovers*, by his ſpecial, and ſpiritual *preſence*, and *influence*; ſo theſe are *rooted*, and *grounded* in *love*; their love is firm, and ſtrong: But what follows? That *we may be able to comprehend with all Saints, what is the bredth, and length, and height, and depth.* The *Apoſtle* here ſets out the *love* of *Chriſt*, with *Depth*, and *Height*; with *Length* and *Bredth*, the four *Dimenſions* of

3. Eph. 3. 17.

v. 18.

of the *Croſs*; to indicate, intimate, and inſinuate unto us, that upon the *extent* of the *Tree*, was the moſt *exact* love that ever was, with all the *dimenſions* in this Kind repreſented.

4. Is it *loyal*? then 'tis *real*. True love, is not ſo much ſet upon what Chriſt *hath*, as upon what Chriſt is; not ſo much ſet upon *his*, as it is ſet upon *him*. *Chriſt*, is *ſweet* without any thing, but nothing is *ſweet* without *Chriſt*. *Whom have I in Heaven but thee? or on earth that I deſire beſides thee?* True love deſires no *wages*; it is wages enough to it ſelf; it pays it ſelf in *ſeeing* and *ſerving* the *beloved*. *In keeping of them there is great reward*. *Grace*, ſhews us *wages* in the *work*. God (ſaith one) will reward his people according to their work. The *Nurſe* doth much for the *Child*, ſo doth the *Mother*; the *Nurſe* doth it for the *love* of *wages*, but the *Mother* doth it for the *wages* of *love*. A wiſe man may look for his *Advantage* in the *end* of his *work*, though he be not to make *Advantage* the *end* of his *work*. Though *Chriſtians* are not *mercenary*, to *work* as *Hirelings* for *pay*, yet (in the *Iſſue*) they ſhall have better

Pſa. 73. 25.

Pſal. 19. 11.

Secundum laborem. Bern.

better than *pay* for all their *works*. Though *Christ* will not be *ſerved* (for) *wages*, yet *Christ* will not be *ſerved* (without) *wages*; yea, ſuch *wages*, as will *weigh* down all our *works*, and all our *woes*. We can never want *pay*, or *reward* for that *work*, which is a *reward*, and can *pay* it *ſelf*.

Is it *expanſive*? then 'tis of the right *Stamp*. If *love* be *true* 'tis *extenſive*; it extends it ſelf to all the Saints. *Since we heard of your faith in the Lord Jeſus, and of the love which ye have to all the Saints.* Is this text *antiquated*? *Opinion*, muſt not *byaſs* our *Affection*. If *love* hath the *Stamp* of a *Chriſt* upon it, then *Mephiboſheth* is *loved* for the ſake of *Jonathan*; then the *Child* is *loved* for the ſake of the *Father*; then the *Chriſtian* is *loved* for the ſake of *Chriſt*. Are there not ſome men that cannot love others, becauſe they are not altogether ſo broad, and long as themſelves? Whoſoever is right, or wrong, in point of *Opinion*, I dare write he is wrong, that is not right in point of *Affection*. It's reported of the Primitive Chriſtians, *Behold how the Chriſtians love! Love*, is called an *old* commandment, and

5. Col. 1. 4.

Ecce quàm diligunt Chriſtiani!

and a *new* commmandment, but we are now making it *no* commandment. Doth not a *difference* in *Opinion*, beget a *difference* in *Affection*? Many men have a *good* Opinion of their own *Opinions*, though their Opinions be not *good*. 'Tis said of *Bucer*, and *Calvin*, that they *loved* all in whom they could espie any thing of *Christ*. It is not indispensably necessary concerning mens going to *Heaven*, and entring *thorough the gates into the city*, that they are of this *judgment*, or of that *perswasion* (holding the head, holding the foundation) but their living in *love* is *necessary*. Divide, and rule; divide and rage; *divide*, and ruine, is the sophistry of the prince of darkness. *Division* is an unhappy *weed*, and it grows apace. 'Tis pity that *Abraham*, and *Lot*, should fall out by the way. 'Tis pity that *Man* should make *Two*, whom *God* hath made *One*. 'Tis pity that one *Christian* should now say to another, as one *Man* formerly spake to another, *Speak something that we may be Two*. *Division* of *Tongues*, hindred the *building* of *Babel*; division of *Hands*, *Heads* and *Hearts*, hinders the *building* of *Beth-el*.

Aliquid Christi.

Divide, & impera.

Dic aliquid, ut duo simus.

Is

Is it *expenſive*? then 'tis *real*. He 6
that moſt loves a Chriſt, will moſt lay out himſelf for Chriſt. A true *lover* of *Chriſt*, is willing to be at *coſt* for *Chriſt*. Verbal love, is like painted fire, and a golden loaf, but real love (with *David*) will not have that which coſt it nothing. The woman, thought not her ointment, (though precious) too good for Chriſt. *When Jeſus was in* Mat. 26. 6, *Bethany, in the houſe of Simon the Leper,* 7. *there came unto him a woman having an Alabaſter box of very precious ointment, and poured it on his head, as he ſat at meat.*

Is it *expreſſive*? then it hath the *image* 7.
of a *Chriſt* upon it. A *lover* of *Chriſt*, is not a *mute*, but hath a *mouth* for *Chriſt*. *Lovers*, will ſpeak one (of) another, and (for) another, when they cannot ſpeak one (with) another. The *Husband* is at *Sea*, or beyond Sea, but the *Wife* ſpeaks (of) him, and ſpeaks (for) him. As he is a *lover* of *Chriſt*, that *delights* in *ſeeking* a *Chriſt*; in *ſerving* a *Chriſt*; in *ſuffering* for a *Chriſt*, as well as in *ſeeing* a *Chriſt*; ſo he is a *lover* of *Chriſt*, that delights in *ſpeaking* of a *Chriſt*; in *ſpeaking* for a *Chriſt*; in *ſpeaking*

to

to a *Christ*, as well as in *speaking* with a *Christ*. A *lover* of *Christ*, is *big* with *expression*; must give *vent* to its *Soul*; it cannot but speak the things which it hath seen, and heard. A *lover* of *Christ*, will give his *Vote* for *Christ*, whatever the *danger* be; and the *difficulty* be; and the *death* be. Thus *Peter* did:

Act. 3. 14, 15. *Ye denied the holy one, and the just, and desired a murderer to be granted unto you; and killed the prince of life, whom God raised from the dead, whereof we are witnesses.*

8. Is it *sociable*? then 'tis *right*, and *real*.

Dr. *Sibbs*. My God, and I (saith one) are good company. *Man*, is a *sociable* creature, and he *loves Company*, but 'tis the *Company* that he *loves*. Is *acquaintance* with *Christ* thy *ambition*? is *enjoyment* of *Christ* thy *Center*? is *converse* with *Christ* thy *Element*? then thou art a *lover* of *Christ*. It is said of *Ignatius*, that being opened, there was found in his heart (written in letters of Gold) *My Love is crucified*. One also (in a tract of his) speaks of a woman, who meditating the torments of Hell, together with the hatred of the damned there, prayed, *that though she were damned, yet she*

Amor meus crucifixus est.

Dell.

ſhe might love God. Was not *enjoyment* of *God*, and *Chriſt*, the *ambition* of the *Pſalmiſt*? *My ſoul thirſteth, my* Pſa. 63. 1, *fleſh longeth for thee, in a dry and weary* 2. *land without water, to ſee thy power and thy glory, ſo as I have ſeen thee in the Sanctuary.*

Is it *ſubmiſſive*? then 'tis *real.* Art thou graciouſly willing to be killed all the day long for a *Chriſt*? art graciouſly willing to *bleed* or *burn*, for a *Chriſt*? art graciouſly willing to bear the indignation of the Lord becauſe thou haſt ſinned againſt him? art graciouſly willing to *dye* a *Sacrifice* (for) *Chriſt*, if thou mayſt no longer *live* a *Servant* (of) *Chriſt*? art graciouſly willing to ſuffer the loſs of all things for Chriſt? then thy love is *real.* 'Tis recorded of the *Hebrews*, and tranſmitted to poſterity, that they *took joyfully ſpoiling*, Heb. 10. *knowing in themſelves that they had in* 34. *heaven a better, and an enduring ſubſtance.* They were glad they had any thing to *loſe* (for) a *Chriſt*, knowing they ſhould *loſe* nothing (by) a *Chriſt.* They were glad of an opportunity to put off their worldly goods at ſo great a rate, as a proof of the ſincerity of their graces.

Our

THOMAS

Our goods never go off at ſo high a price, nor come to ſo good a market, as when they are ſpoiled in a good cauſe. Theſe, were not concerned for their *Goods*, as *Micah* was for his *Gods*, for they knew they were *gracious* here, and that they ſhould be *glorious* hereafter. True love, *flies* not (like *Chaff*) in the *face* of him that *fans* it. Though I cannot *diſpute* for a *Chriſt*, yet I can *dye* for a *Chriſt*, ſaid the Martyr.

10. Is it *ſuperlative*? then 'tis *real*. Hath Chriſt no *Competitor*? no *Corrival*? then thy *love* is of the right *Stamp*. As *Chriſt* beſtoweth himſelf *wholly* upon a *Chriſtian*, ſo a *Chriſtian* beſtoweth himſelf *wholly* upon *Chriſt*. True love, keeps back nothing from *Chriſt*, for whom all is too little. He *loveth* not *Chriſt ſincerely*, that *loveth* not Chriſt *ſingularly*, that *loveth* not Chriſt *ſuperlatively*. *Loveſt thou me more than theſe*? was the queſtion of Chriſt to Peter. Loveſt thou me more than thy *Nets*? more than thy *Fiſh*? more than thy *Friends* that are about thee? Or loveſt *thou* me more than *theſe* love me? *Lord thou knoweſt all things, thou knoweſt that I love thee*; was the anſwer of Peter

Illi non Chriſtum amant qui aliquid plus amant.

John 21. 15, 17.

Peter unto Chriſt. *Peter* was *asked* of the *Degree* of his *Love*, but he *anſwered* as to the *Truth* of it; he was *asked* as to the *meaſure* of it, but he *anſwered* as to the *manner* of it; he was *asked* as to the *quantity* of it, but he *anſwered* as to the *quality* of it. Canſt thou ſay without a *Check*, as one did? *Lord Jeſus*, I *love* thee more than my *poſſeſſions*; more than my *Relations*; more than my *ſelf*; then thy love is right, and real. None (to) *Chriſt*, ſaith the *Pſalmiſt*; none (but) *Chriſt*, ſaid the *Martyr*; all (in) *Chriſt*, ſaith the *Apoſtle*. A *lover* of *Chriſt*, muſt *love* nothing *much*, but that *Chriſt*, whom he can never *love too much*. *Ambroſe* (on the *Funeral* of *Theodoſius*) obſerves, that he *died* with theſe words in his mouth; *I have loved*; *I have loved*: which he conceived to be the *Anſwer* of the *Emperor* to the *Angels*, asking him how he had behaved himſelf in the *Empire*; *I have loved*; *I have loved*: That was enough to him, and this will be enough to thee (in a dying hour) that the perſonal *excellency* of *Chriſt* hath been the *Object* of thy *Love*.

Ambroſe. *plus quam meas; meos; me*: Subſtance; Seed; Self. *Dilexi*; *dilexi*.

Thy *Vote* muſt be given for *Chriſt*, Inf. 2.

and his *Church*. Art thou a *lover* of *Christ*? give then thy *ſuffrage* for this *Truth*, that the perſonal *excellency* of *Chriſt*, is the object of the *Churches* love. Be not afraid, nor aſhamed to own this, though thou dwelleſt where Satans ſeat is. *Amnon* was *Luſt-ſick*; the man keeps his *Chamber*, until he hath *deflowred* his Siſter *Tamar*. *Micah* was *Idol-ſick*; if ye take away his *Gods*, and the *Prieſt* (though not worth the keeping) he looks upon himſelf as a *Beggar*, if not as a *Bankrupt*. *Ahab* was *Vineyard-ſick*; he muſt have the Vineyard of *Naboth*, though he hath a *kingdom* to *walk* in; he will ſet his *foot* there, though he goes thorough the *Blood* of the *Owner*. *Judas*, was *World-ſick*; this *Caitiff* will *betray* a *Chriſt*, though he hath but thirty ſeven ſhillings, and ſix pence, for this damnable act; he undertook it for thirty pieces of ſilver, each piece being one ſhilling, and three pence. But the *Spouſe*

Can. 2. 5. is *Love-ſick: Stay me with flagons; comfort me with apples, for I am ſick of love.*

Chap. 5. 8. *I charge you, ye daughters of Jeruſalem, if ye ſee my beloved, that ye tell him I am ſick of love.* As if the *Church* had ſaid, ah! my *head*-ake; my *heart*-ake; yea

my

my *heart-strings* are ready to *break* for a *sight* of *Christ*; for a *smile* from *Christ*: Ah! whatever ye forget to tell him, remember to tell him this, that I am *sick* of *love* for him; that I know not how to live another *Day*, another *Duty*, without a *Sight* (of) him, without a *Smile* (from) him, for his personal *excellency* is the *Object* of my *love*. Had not *Mary Magdalen* a great *love* for *Christ*? *Much was forgiven her, for she loved much.* Not that her *much loving*, was the *cause* of her *much forgiving*, but her *much forgiving*, was the *cause* of her *much loving*, and her *much loving* the *consequent* of her *much forgiving*. This word (for) doth not signifie here a *cause*, as if her *Love* was the *cause* of the *forgiveness* of her *sins*, but a *reason* drawn from the *Sign*; many sins are forgiven her, and hereby you shall know it, because, or in that she loved much. The particle (for) in our common *Dialect*, is used as a note of the *effect*; or *Sign*; there is *Fire*, for I see *smoak*; this *Tree*, liveth, for it sprouteth. Much was *forgiven* her, therefore she hath *loved* much. The whole *scope* of the *Parable* is to shew, that he *loves* most, unto whom most is *forgiven*, and

Luke 7. 47.

ὅτι. *Particula, non causativa, sed illativa, vel rationalis.* Not, *Causa præcedens*, but, *Signum subsequens.*

not (contrarily) that moſt is *forgiven* unto him that *loveth* moſt. The *Antitheſis*, in the ſame verſe, *neceſſitates* this *Comment*: Thoſe words, *but to whom little is forgiven, the ſame loveth little*, ſuppoſeth this *Theſis*, becauſe much was *forgiven* her, ſhe *loved* much,

Inf. 3. *Chriſt* muſt be *loved*, or the *Soul* muſt be *damned*. There are many things without which we may be, and yet *live* well; and *do* well; and *dye* well; but if we be without *love* to the perſonal *excellency* of *Chriſt*, we cannot *live* well; nor *do* well; nor *dye* well. *Love* (to the perſonal *excellency* of *Chriſt*,) is *indiſpenſably* neceſſary unto *Salvation*. That *God* who hath *appointed* the *end* hath alſo appointed the *Means*, that ſhall *lead* unto that *end*. We may be without *poſſeſſions*, and without *Relations*; we may be without an *Affluence*, and a *Confluence* of theſe leſſer, and lower things, and yet *live* well; and *do* well; and *dye* well; yea, we may be without ſuch *Degrees*, and *pitches* of *Grace*, and yet *live* well; and *do* well; and *dye* well; but there are other things without which if we be, we cannot *live* well; nor *do* well; nor *dye* well; now, they are theſe.

1. *Repentance*. There muſt be *Repentance*

Thomas and Richard Lloyd

tance towards *God*. If persons live and dye, without *Repentance*, they cannot live well; nor doe well; nor dye well. As there is sorrow which worketh wrath, so there is a sorrowing according to God. *Repentance* must be *speedy*, without *procrastination*; it must be *cordial* without *dissimulation*; it must be *general*, without *exception*; it must be *continual* without *interruption*. *Repentance* is so *necessary*, yea, of such *necessity*, that a preaching it was imposed *among all nations*, *beginning at Jerusalem*. Though *Sin* (for) a *Believer* be perfectly *covered* yet *Sin* (in) a *Believer* is not perfectly *cured*; there are the *Remainders* of *Sin*, and these must be *mourned* over. While there is an *Issue* of *Sin* kept open, there must be an *Issue* of *Sorrow* kept open; while the *Ship* springs a *Leak*, the *Pump* must be kept at *work*. There are *Turns* as well as *Tears*, in a *Gospel-Repentance*. It was the saying of one, if thou beest *backward* in thoughts of *Repentance*, be *forward* in thoughts of *Hell*. 'Tis best not to *sin*, but (having sinned) the next best is to *repent*. As *God* hath a *Bag* for *sins*, so he hath a *Book* for *Prayers*, and a *Bottle* for *Tears*. *Tears* are the truest

Luke 24. 47.

Reliquiæ peccati.

Tertullian.

Rhetorick of a *troubled* Soul; they are a prevailing *Suada*, beyond the loudeſt and quainteſt *Oratory*, both with *God* and *Man*. I repent (ſaith one) all my life, but that time I ſpent in *Communion with God, and in doing good.* There is a repentance unto ſalvation, never to be repented of, and this is the gift of God; now, without this repentance, there will be no *living* well; nor *doing* well; nor *dying* well. *Except ye repent* (and this except is without exception) *ye ſhall all likewiſe periſh.* That (ſaith one) which *Chriſt* here threatens to the impenitent, was fulfilled after 40 years; for then *Titus* (the *Emperor* of the *Romans*) on the feaſt of the *Paſſeover* beſieged the *City* and (having taken it) ſlew many impenitent *Jews*, as they were *ſacrificing*.

Dr. *Donne.*

Luke 13. 3. 5.

2. *Faith.* There muſt be Faith in the *Perſon* of *Chriſt*. If perſons live, and dye, without *Faith* in the *Perſon* of *Chriſt*, they cannot *live* well; nor *do* well; nor *dye* well. If any *live*, and *dye*, without *Faith* they cannot *live* well, for, *the juſt ſhall live by his Faith*: If any *live*, and *dye* without *Faith*, they cannot *do* well, for, *Whatſoever is not of Faith*

Hab. 2. 4.

Rom. 14. 23.

Faith, is ſin: If any *live* and *dye* without *Faith*, they cannot *dye* well, for, *if ye believe not that I am he, ye ſhall dye in your ſins.* Now, if there be *dying* (in) *Sin*, there will be *damning* (for) *Sin.* John. 8. 24.

Love. As there muſt be *Faith* in the *Perſon* of *Chriſt*, ſo there muſt be *Love* to the perſonal *Excellency* of *Chriſt.* If perſons be without *love* to the perſonal excellency of *Chriſt*, they cannot *live* well; nor *do* well; nor *dye* well. *If any man loveth not the Lord Jeſus Chriſt, let him be Anathema Maran-atha.* 1 Cor. 16. 22.

Some *Texts* are *ſhort*; thus, theſe are; *Pray without ceaſing: Rejoyce evermore.* Some *Texts* are *ſweet*; thus, theſe are; *In me ye ſhall have peace: Go in peace.* Some *Texts* are *long*, and *ſhort*; thus, theſe; *Depart from me all ye that work iniquity, I know you not: Depart from me ye curſed into everlaſting fire, prepared for the Devils and his Angels.* 'Tis thus here; here is a *long* and a *ſharp* Text; *If any man loveth not the Lord Jeſus Chriſt, let him be Anathema Maran-atha.* Is it not enough to amaze, and amuſe, (if the *Spirit* goeth with the *Word*) the greateſt *Atheiſt*, and *Papiſt*? the greateſt *Egyptian*, and *Ethiopian*? the greateſt *Saracen*, and *Socinian*? the greateſt *Man*, and

Woman? In this text there is ſomething ſuppoſed, and ſomething propoſed. Here is,

1. A *Suppoſition*. If any man loveth not the Lord Jeſus Chriſt. Herein, there is the *Act*; the *Subject*; the *Object*.

1. The *Act*. Loveth not. That is, hateth; for is there a *medium* between loving, and hating? *He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth.* Luke 11. 23.

2. The *Subject*. *Man*. If any man. If any one; ſo the Greek. If any Soul; if any perſon without exception, or exemption, as to *Nation*, whither *Jew* or *Gentile*; *Is he the God of the Jews only? is he not the God of the Gentiles alſo?* Rom. 3. 29. As to *Sex*, whether *Man*, or *Woman*: As to *Relation*, Whether an *Iſaac*, or a *Rebecca*; a *Jacob* or a *Benjamin*: As to *Age*, whether a *Methuſelah*, or a *Joſiah*: As to *Eſtate*, whether a *Cræſus*, or a *Codrus*: As to *Place* whether a man in his *Robes*, or a man in his *Rags*. If any one loveth not.

3. The *Object*. The Lord Jeſus Chriſt. Here is a Chriſt, *emphatically* preſented in his *triple* Office, as the *Prophet*, and *Prieſt*, and *Prince* of the *Church*. *We preach not our ſelves, but Chriſt Jeſus the Lord.* 2 Cor. 4. 4.

Lord. David was a *King*, and a *Prophet*; *Jeremiah*, was a *Priest*, and a *Prophet*; *Melchizedech*, was a *King*, and a *Priest*, but these three Offices together (*Prophetical*, *Sacerdotal*, *regal*) never met in any one, but this *only one*, Christ Jesus the Lord, the *Phœnix* of the *world*: If any one loveth not the Lord Jesus Christ.

A *Proposition*. Let him be Anathema Maran-atha. Herein there is the *Subject*, and the *Sentence*. 2.

The *Subject*. *Him*. That is, *Him*, or *Her*; the *Man*, or the *Woman*; the *Husband*, or the *Wife*; the *Father*, or the *Child*; the *Master*, or the *Servant*; of what *Nation* soever; of what *Age* soever; of what *Estate* soever, of what *Place* soever. 1.

The *Sentence*. Anathema Maran-atha. Herein, there is the *Judgment*, and the *Duration* of that *Judgment*. 2.

The *Judgment*. *Anathema*. 'Tis a greek word, which signifieth an *Execration*, or a *Curse*. Now, this is a *sad* one, if not the *saddest* one, for 'tis a Gospel one, and *Gospel* curses, are the *saddest* curses. *Though we or an Angel from Heaven, preach unto you any other* Gal. 1. 8. 1.

Gospel,

Goſpel, then that which we have preached unto you, let him be accurſed: let him be a *Curſe*, according to the greek. It is thus here; and 'tis not ſaid, let this perſon be *anathematized*, but an *Anathema*; accurſed, but a Curſe.

Ἀνάθεμα ἔστω.

2. The *Duration* of the *Judgment*. *Maran-atha*. This conſiſts of two *Syriac* words; *Maran*, our Lord; *atha* cometh. Let this perſon be a *Curſe*, until *Chriſt* cometh to judge both the quick and the dead, *for all judgment is committed to the Son, becauſe he is the Son of man*. Let this perſon be Anathema Maran-atha. *Reduplication* (in the ſacred Scripture) ſignifieth two things.

John 5. 22. 27.

1. *Vehemency* of ſpirit in him that *ſpeaks*.

2. The *Certainty* of the thing *ſpoken*. Thus; *Ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry Abba, Father*. 'Tis a repetition in ſeveral languages, Syriac, and Greek; whereby we cry Abba, Father. The *Spirit of God*, is a *Spirit* of *Supplication*, in *Jew*, and *Gentile*. And, as there is a *crying* in two languages *(Abba Father)* ſo here is a curſing in two languages (Anathema

Rom. 8. 15.

(Anathema maran-atha;) to ſhew, that both *Jews* and *Gentiles*, whether *men*, or *women*; whether *old* or *young*; whether *high*, or *low*; whether *rich*, or *poor*, if they *live* and *dye*, without *love* to the perſonal *Excellency* of *Chriſt*, are not only *anathematized*, but alſo an *Anathema*; are not only *accurſed*, but alſo a *Curſe*, to the coming of the Lord Jeſus Chriſt to Judgment, and (from that Judgment) for an eternity. Of thoſe three degrees of curſes (ſaith one) which the Jews uſed in their threefold excommunication, this of Anathema Maran-atha was the higheſt; including as much as this; *Let the Lord come and ſtrike this perſon with eternal perdition.* If any perſon loveth not the Lord Jeſus Chriſt, let that perſon be Anathema Maran-atha. *Perkins.*

AS *Goſpel-Faith*, and *Goſpel-Hope* appear,
So *Goſpel-Love*, which bringeth up the Rear.
As there's a *carnal*, and a *moral* Love,
There alſo is a *Goſpel-one* above.
Now *Goſpel Love* appears a *Goſpel-Grace*;
The *Spirits* fruit, within a *Goſpel-Race:*
It alſo is the noble ſouls *expanſion*,
To *Jeſus Chriſt*, within the higheſt *manſion*;
And for its proper *Object* alſo makes
His *Excellency*, where are no *miſtakes*:
Of *Goſpel-Love* (take from a *Dwarf* in *Stature*)
Its *Object*; *Soil*; *Original*, and *Nature*.
Chriſt, *JESUS* is; moſt *excellent* in *Name*;
In *Nature* too, for *ſinleſs* is the ſame:
Excelling is a *Chriſt* in *Love*; in *Light*;
In *Council*; *Comfort*; *Conduct*; alſo *Might*:
Moſt excellent in *Wiſdom*, and in *Wealth*,
Chriſt Jeſus is, who is the *Churches* health.
Man, *mortal* is, and *poſting* to the *Grave*,
But *Lovers* of a *Chriſt* a *Crown* ſhall have.
Inheritance it is, and Heavens *Joy*;
A *Kingdom* 'tis, that cannot be a *Troy*:
A *Crown* of *Life*, ſo 'tis in ſacred *Story*;
Of *Right'ouſneſs*; yea 'tis a *Crown* of *Glory*.
Some *Reaſons* alſo may be given why
The *Lovers* of a *Chriſt* (when they ſhall *dye*)
With *Jeſus Chriſt* a laſting *Crown* ſhall have,
Who had a *Croſs* on this ſide of the *Grave*.

THe *moving* Cauſe, the Fathers *mercy* is;
The *merit* of the *Son* doth follow this;
The *Earneſt* of the *Spirit* cometh next,
Which *Uſhers* in (according to the text)
The *loving* Saint, that he may have his *Sweet*,
Who *Bitter* had, before a *winding* ſheet.
Art *tempted*? yet a *Jeſus loveth* more,
Than *Satan hates*, though he doth greatly roar.
Art *troubled*? ſuffer but a while, and know,
To *ſuffer* but a *while* thou haſt *below*.
Art *ſinful*? Ah! this calls for *Lamentation*,
Yet *advocates* a *Chriſt* for *Conſolation*.
Chriſt, *loving* is, and eaſie 'tis to try him;
Doſt *love* a *Chriſt*? then *thou* art loved by him.
Take *Symbols* alſo of a *Goſpel-Love*;
It *jealous* is unto a *Chriſt* above:
'Tis *cordial*; *unceſſant* 'tis, and *loyal*,
In perſons who appear (divinely) *royal*:
Expanſive 'tis; *expenſive* alſo 'tis;
Expreſſive too, both unto *Him*, and *His*:
This *Goſpel-Love*, 'tis *love* that's *ſociable*;
Submiſſive 'tis; *ſuperlative*, and *ſtable*.
Thy *ſuffrage* give (unto a *g[illegible]leſs Dove*)
That *Chriſt* is *Object* of the *Churches* love.
Chriſt, *loved* muſt be by a *Man* I ſee,
Or *damned* muſt the *Man* for *ever* be.
Thus, to *divert*, I did attempt to *ſcatter*,
In *Poem* here the *marrow* of the *matter*.

FINIS.